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KEY

TO THE

PROPHECIES

OF THE

OLD & NEW TESTAMENTS,

WHICH ARE NOT YET ACCOMPLISHED:

CONTAINING,

I. RULES FOR THEIR ARRANGEMENT.

II. OBSERVATIONS ON THEIR DATES.

III. A GENERAL VIEW OF THE EVENTS FORETOLD IN THEM.

BY ALEXANDER FRASER, A. M.
MINISTER OF KIRKHILL.

None of the wicked shall understand, but the wise shall understand.
DAN. xii. 10.

PHILADELPHIA:
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1802.

TO

LIEUTENANT-GENERAL

Sir HECTOR MUNRO, of NOVAR,

K. B. & L. L. D.

SIR,

I take the liberty of inscribing this book to you, and request your acceptance of it as a public, tho' a small testimony of gratitude and respect from a man who feels himself indebted to you for many important favours, which you have made much greater by your manner of conferring them. I have the honour to be,

Most respectfully, Sir,

Your faithful, and

Obedient servant,

ALEX. FRASER.

Kirkhill, Jan. 15, 1795.

gift
Tappan Pres. Ass
2-4-1932

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INTRODUCTION.

THE design of the following treatise, is to detail, on the authority of Scripture, the remarkable events which take place in the church, and in the world, as far as it is connected with the church, from the present period to the last judgment.

No doubt the attempt will appear to some fruitless. But they who revere the authority of the Scriptures, should recollect, "that the testimony of Jesus is the spirit of prophecy;" that the completion of prophecy is the great argument for the truth of Christianity in the latter days, by which the prejudices of the Jews, and the enmity of the Gentiles, shall be finally overcome. It is reasonable, therefore, to infer, that the view given in the prophecies, of the events which shall take place in the latter days, is clearer than that given of any other period; and that as the time of their completion draws near, we may

may expect that God will be pleased to remove, in some measure, the obscurity which veiled them, in order to prepare the minds of men for the argument arising from their completion. Whether the author has succeeded, in drawing aside the veil in any degree, time only can determine with absolute certainty. In the mean time, let the reader carefully examine, and then judge. "He that answereth a mat-"ter before he heareth it, it is folly and "shame unto him."[1]

Perhaps the attempt will appear to others unprofitable, even though it should be in some measure successful; because the argument from prophecy is founded on the coincidence of the dispensations of Providence with the representations of prophecy, which can only be seen after their completion. It will be readily allowed that a detail of events previous to their accomplishment, cannot be the ground of the general argument arising from prophecy; but the previous detail effectually removes an objection, repeatedly urged by

(1) Prov. xviii. 13.

by infidels, against the argument. "If "(say they) so much is to be seen in the "prophecies after their accomplishment, "why do we not see any thing at all be-"fore it?" I answer: Examine the following treatise, and you will find a great many events minutely described before their accomplishment.

There are some persons well affected to religion, who allow themselves to think that the progress of infidelity and vice shall overwhelm the interests of righteousness and truth; while others entertain false notions of the kingdom of Christ, though they expect that it shall finally prevail. If the detail given in the following treatise has a tendency to remove the fears of the one, and to rectify the opinions of the other, the attempt of the author is not altogether unprofitable.

There are several passages in the prophecies, which, by consent of all, are so obscure, that no commentator has hitherto attempted to illustrate their literal meaning. If the interpretation offered in the following pages shall throw light on those dark pas-

passages, or the rules given, shall suggest to persons of superior abilities and greater opportunities, a mode of investigating their genuine meaning, the apology of the author, for offering this treatise to the public, will be sustained, by those who desire a farther knowledge of the sacred oracles.

The prophecies concerning the Jewish nation in the latter days, have not been hitherto properly investigated. The comments of Christians on these prophecies have a tendency to confirm the Jews in their prejudices against Christianity. Prophecies which are exclusively applicable to the Jewish nation, are commonly applied to the Christian church in general. Prophecies which relate to the Millennium, when the kingdom of Christ shall be established in the world, are frequently applied to the first propagation of the Gospel. Important events respecting the Jewish nation, which the Jews themselves see in the prophecies, are treated by Christians as extravagant fancies. The Jews discern the misapplication, in these instances, and therefore hastily conclude, that

that the prophecies concerning the Messiah are equally misapplied by Christians. But, in the following treatise, the prophecies which relate to the Jewish nation in the latter days, are separated from such as respect the Christain church in general, arranged in their proper order, and represented under one view. In them we see, that events expected by the Jews, are not altogether without Scripture authority; such as a glorious manifestation of the Messiah to their nation; and that they shall be employed, as the instruments in his hand, for subduing idolatry and irreligion on earth, as well by the temporal as by the spiritual sword; while these events are so blended with the prevous ill treatment and long rejection of the Messiah by their nation, that he appears to be no other than JESUS OF NAZARETH. If the detail given has a tendency to soften the prejudices of the Jews, and procure from them a patient hearing to the truth, it will be allowed that the author's attempt may prove of service to the interests of religion.

The

The following treatise consists of three parts. In the first, the Rules for the Arrangement of the prophecies are laid down, in order to shew, that the detached passages brought to illustrate the same event, are collected, not according to the writer's imagination, but according to marks inserted in the prophecies themselves; so that the arrangement, and the light arising from it, depend not on the authority of the interpreter, but of the prophet.

The second part contains Observations on the Dates of the several remarkable Events; particularly a resolution of that question, When the kingdom of Antichrist commenced? That being the period to which the several prophetic calculations chiefly refer.

In the thrid part, the Events are detailed according to the order laid down in the Apocalypse; while the passages of of the Old Testament prophecies which refer to these events ar e quoted and explained, as we go along the series, in order to illustrate them more ful ly.

A

KEY

TO THE

PROPHECIES,

WHICH ARE NOT YET ACCOMPLISHED.

PART I.

Rules for their Arrangement.

THE obſcurity of the prophecies ariſes partly from the language in which they are conveyed, but chiefly from the manner in which they are arranged. The labours of the learned have already thrown ſo much light on the language of prophecy, that it can be no longer unintelligible

intelligible to the attentive reader[1]. I would only obſerve, that in order to underſtand the language of prophecy, it is not abſolutely neceſſary to be ſkilled in the hieroglyphics of the Egyptians, or the Oneirocritics[2] of the Indians; it will be ſufficient for the reader to be familiarly acquainted with his Bible. The prophets conſtantly allude to the hiſtory and cuſtoms recorded in Scripture. A knowledge of theſe, as well as of the figurative expreſſions in the prophets, which have their explication annexed, will go a great way to remove the difficulty ariſing from the prophetical language.

The arrangement of the prophecies is not ſo eaſy a matter; to bring together the ſeveral paſſages which refer to the ſame event, ſo as to view it by their united light. Such an arrangement, like the glaſs of a teleſcope, collects the ſcattered rays of a diſtant object to one point, and ſo forms a diſtinct image. The difficulty of arranging the prophecies, is owing to various cauſes. They were delivered by ſeveral men, in

(1.) See Mede's Clavis Apocalyptica, Perpetual Dictionary, prefixed to Daubuze on the Apocalypſe, and Hurd's ſermons at the Lincoln's Inn lectures.

(2.) A book of this name, on the Indian method of interpreting dreams, is frequently referred to by Mede in his Clavis Apocalyptica.

in various and diſtant periods of time; ſo that, taking to the account their ſeveral abilities, diſpoſitions, knowledge, education, and manners, it is not eaſy to ſay what particular paſſages in one prophet correſpond with thoſe in another, and relate to the ſame event.

Again, in the ſame prophet the different viſions ſeem to be arranged without any regard to the order of time in which the prophet received them[1]. But it is obvious that this, in ſome degree, increaſes the obſcurity.

After all, we ſhould miſtake the matter greatly, did we ſuppoſe that the prophet received a view of future events according to the order of time in which they were to be accompliſhed; that is, that the nearer events were communicated to him firſt, and the more remote events laſt. The fact is, that the prophet being commiſſioned to inſtruct the men of his own time, he introduces future events, as they are related to the conſolation or reproof which he communicates at the time,

(1.) The prophecy contained in the 34th chapter of Jeremiah, the prophet received towards the cloſe of the reign of Zedekiah, ver. 1, 2. That in the following chapter he received in the reign of Jehoiakim, at leaſt twelve years before; chap. xxxv. 1. And the prophecy contained in the 36th chapter he received the fourth year of Jehoiakim's reign; that is, eighteen years before.

time, without any regard to the time or order in which theſe events ſhould be accompliſhed. In this conſiſts the chief difficulty of arrangement. But it is likewiſe to be obſerved, that future events are ſometimes introduced according to their natural order, and that purely for the inſtruction of the church in after ages.

But though the difficulty is great, it is not I hope inſuperable. There are marks in the prophecies themſelves which direct to their arrangement, and will obviouſly occur, upon a frequent and attentive peruſal of them; ſo that the general order of events may be aſcertained, and the ſeveral paſſages relating to the ſame event, may be brought to bear upon it with their united light; and thus repreſent it, though ſtill future, with a degree of clearneſs and perſpicuity, which the inattentive could hardly conceive or believe. I ſhall briefly ſtate thoſe rules for the arrangement, which have occurred to me.

RULE I.

The Apocalypſe.

The Apocalypſe is not only a diſtinct prophecy by itſelf, but may be likewiſe conſidered as an index to all the prophecies which refer to the period of which it treats; that is, from the beginning

beginning of the goſpel-diſpenſation to the day of judgment. It proves an index, by ſhewing the general order of events, and their relative ſituation to each other; ſo that, when an event is introduced in the Old Teſtament prophecies, in a detached manner, not connected with what goes before, or follows after, we are enabled, by the aid of the Apocalypſe, to refer it to its proper place, in the ſeries of events.

The ſeries of events is carried on in the Apocalypſe by ſeven ſeals opened in their order, ſeven trumpets ſounded in their order, and ſeven vials poured out in their order. The ſeven trumpets are the evolution of the ſeventh ſeal, the ſeven vials are the evolution of the ſeventh trumpet. The ſeventh vial introduces the Millennium, from which period the aſpect of the church and the world is uniform until the day of judgment, except a ſhort interruption by Gog, at the cloſe of the Millennium. Now, as every remarkable event yet to be accompliſhed, is referred in the Apocalypſe to ſome one of the trumpets or vials, to the duration or cloſe of the Millennium, the place of ſuch event, in the general order of events, is known, and to that place it may be referred, wherever it occurs.

Again, the Apocalypſe not only ſhews the general order of events, but by uſing the expreſſions of the Old Teſtament prophets, refers the reader

reader to particular paſſages, where the ſame event is treated of more fully. Thus the "wine preſs," mentioned Rev. xiv. and xix. obviouſly refers to Joel chap. iii. which treats of the ſame event. And the army of Gog, Rev. xx. is a reference to the 38th and 39th chap. of Ezekiel. However, it muſt be acknowledged, that the expreſſions of the Old Teſtament prophets are ſometimes uſed, on account of a ſimilarity in the events, though they are not the ſame. This part of the rule, therefore, is not deciſive, unleſs upon examining the paſſage referred to, it is confirmed by the coincidence of ſome of the rules which follow.

RULE II.

New Teſtament Interpretations.

SEVERAL paſſages of the Old Teſtament prophecies are quoted and explained in the New Teſtament. Every paſſage of this kind I conſider as a key to open up the whole ſection of prophecy connected with it. Thus, Iſaiah lix. 20. "The Redeemer ſhall come to Zion, and turn "away ungodlineſs from Jacob," is quoted by the Apoſtle Paul, Rom. xi. 26. and applied to the converſion and reſtoration of the Jewiſh nation. Hence I infer, that the former part of the chapter

chapter repreſents the ſins of the Jews in their preſent diſperſion; and the following chapter, which is evidently connected with it, ſhews the glory of their church after their converſion to Chriſtianity.

All Chriſtians muſt allow, that this rule is well founded, becauſe the Spirit of God is the beſt interpreter of his own expreſſions; but few, if any, in their comments upon Scripture, have been directed by it, as they ought.

To give an inſtance, in the caſe of a prophecy already fulfilled. In the 28th chapter of Iſaiah, are two verſes, quoted and explained in the New Teſtament; verſe 11. is applied by the Apoſtle Paul, 1 Cor. xiv. 21. to the gift of tongues in the apoſtle's days; ver. 16. is ſaid to ſignify, that the kingdom of Chriſt ſhould be eſtabliſhed, in defiance of the Jews, who rejected him; Eph. ii. 20. and 1 Pet. ii. 4, 5.

Now, all the commentaries I have ſeen apply the whole of the chapter to the ſtate of the Jews in Hezekiah's time, and the invaſion of Senacherib. They allow the New Teſtament interpretation to be true, only in a ſecondary ſenſe; the conſequence is, that the interpretation of the whole chapter does not hang together, but is perplexed and contradictory; whereas, if the quotations from the New Teſtament be conſidered as a key, and the chapter from the

the 7th verſe downward, be applied to the times in which our Saviour appeared, the perplexity is removed, the interpretation appears connected, and every expreſſion of the prophet has been fully verified by the event.

If ver. 11. ſignifies the teaching of Senacherib's rod, how does that agree with the doctrine taught? "To whom he ſaid, This is the reſt "wherewith ye may cauſe the weary to reſt, "and this is the refreſhing, yet they would not "hear;" ver. 12. Was it to offer reſt that Senacherib invaded Judea? But was not this the deſign of the apoſtle's miniſtry, to point out Jeſus as the Meſſiah, whom the prophets foretold, their fathers expected, and in whom their ſouls ſhould find reſt and refreſhment? The addreſs to the rulers, ver. 14, 15. if applied to Hezekiah's time, ſuppoſes a faction in oppoſition to his government, which the hiſtory of theſe times does not warrant; whereas, without ſuppoſing any thing, but what is on record, the addreſs is perfectly applicable to the rulers of the Jewiſh nation in our Saviour's time. They derided and rejected the Saviour, to ingratiate themſelves with the Roman people, the great deſtroyers of mankind at that period. "If we "let him thus alone, (ſay they) all men will "believe on him, and the Romans ſhall come

"and

" and take away both our place and nation;" John xi. 48.

In ver. 18.–22. it appears, that the covenant of the rulers, with the deſtroyers called Death, ended in the deſtruction of the rulers, and the utter deſolation of their land. Was this the end of Senacherib's invaſion? Did it not iſſue in a glorious deliverance? But every part of this deſcription was fully verified by the Roman diſperſion.

RULE III.

State of the Jews.

The hiſtory of the Jews is more or leſs mingled with the greater part of the Old Teſtament prophecies. They are ſometimes repreſented as in a ſtate of diſperſion; at other times, as reſtored to the favour of God;—gathered from among the nations;—brought back to their own land; or as enjoying all happineſs in it.

Some one or other of theſe circumſtances annexed to a ſection of prophecy, at the beginning or end, or blended with it throughout, ſhews, that the events contained in that ſection of prophecy ſhall be contemporary with the ſtate of the Jewiſh nation repreſented.

Thus Joel iii. begins with theſe expreſſions, "For behold in thoſe days, and in that time, "when I ſhall bring again the captivity of Ju- "dah and Jeruſalem," to ſhew that the ſeveral events detailed in that chapter ſhall begin to be accompliſhed about the time that the Jews ſhall return to the land of Judea, from their diſperſion.

The pointed prophecy concerning the fall of Babylon, contained in the 50th and 51ſt chapters of Jeremiah, is blended throughout with the return of the Jews. Thoſe two events are related in alternate ſtanzas, to ſhew that they ſhall be contemporary and progreſſive.

The prophecy concerning Gog and his army, laid before us in the 38th and 39th chapters of Ezekiel, is mingled with accounts of the happineſs of the Jewiſh nation, repreſented as then living in their own land, in ſecurity and affluence, to ſhew, that the invaſion of Gog ſhall take place a long time after their reſettlement in Judea.

As the time of each remarkable circumſtance reſpecting the Jewiſh nation is fixed in the Apocalypſe, any of thoſe circumſtances connected with a prophecy, ſhews the particular place of that prophecy in the ſeries of events, and conſequently enables us to aſcertain its relation to other

other events, which either precede, are contemporary with, or follow after it.

But a difficulty will readily occur in the application of this rule. All the Old Teſtament prophets, three excepted, lived before the Babyloniſh captivity: When they mention the deſolate ſtate of the Jews, the queſtion is, Whether they mean their captivity in Babylon, or their diſperſion by the Romans? for both were future events, at the time the prophecy was uttered. And when they mention their reſettlement in Judea, it is a queſtion, Whether they underſtand their paſt return, or their future reſtoration.

In order to remove the difficulty, I would obſerve, that all the circumſtances not fulfilled in the former event certainly refer to the latter. As the prophecies which are yet to be accompliſhed are only connected with their future reſtoration, the following circumſtances reſpecting that event will occur to the attentive reader of the prophecies, and clearly diſtinguiſh it from their return from Babylon.

The ten tribes, who have had no national exiſtence ſince their captivity by Salmanazar, ſhall return together with the two tribes. The kingdoms of Iſrael and Judah ſhall form one great united nation[1].

They

(1) Ezek. xxxvii. 15—22. Jer. iii. 18. Iſa. xi. 13.

They ſhall be gathered from all countries and corners of the earth[1]; whereas formerly they returned from one country only.

They ſhall be thoroughly cleanſed from their ſins[2]; whereas they brought much of their perverſeneſs along with them from Babylon[3].

They ſhall return under the Meſſiah their Leader[4].

They ſhall poſſeſs all the land, as in the moſt flouriſhing days of David and Solomon, and more extenſively than in their time[5], which certainly was not the caſe on their return from Babylon.

Their poſſeſſion of the land ſhall be perpetual[6]; whereas, after their return from Babylon, they were diſpoſſeſſed by the Romans.

The

(1) Iſa. xl. 11. Jer. xvi. 15. Jer. xxiii. 3. and 8. Jer. xxxi. 8, 9.

(2) Iſa. i. 25. Jer. xxxiii. 8. Ezek. xx. 38.

(3) Ezra ix. Neh. x.

(4) Iſa. xi. 10. Jer. xxiii. 5, 6. Jer. xxx. 9. Ezek. xxxiv. 23, 24.

(5) Jer. xxxiii. 7. Ezek. xxxvi. 11. Ezek. xlvii. 13—21. Obad. ver. 19, 20.

(6) Iſa. liv. 7—11. Ezek. xxxvi. 12—15. Ezek. xxxvii. 25—28.

The ſervice of God performed among them ſhall be ſpiritual, quite diſtinct from their former manner of ſerving him[1].

The nations ſhall flow into them[2], and they ſhall propagate the truth among the nations[3].

Their temporal happineſs ſhall be great and permanent[4].

RULE IV.

The Millennium.

THE Millennium is a period which the prophets introduce frequently, and deſcribe largely. The peculiarity of their deſcription and phraſeology, when they mention this ſubject, will enable the attentive reader to recogniſe it, wherever it is introduced. The circumſtances of the deſcription can ſuit no other time.

They

(1) Jer. iii. 15, 16. Jer. xxxi. 31—34. Jer. l. 5. Ezek. xvi. 62. and xxxvi. 26, 27.

(2) Jer. iii. 17. Iſa. lx. 3—16 Zech. viii. 22.

(3) Iſa. ii. 3. Iſa. lxvi. 19. Jer. iv. 2. Mic. v. 7.

(4) Iſa. xxx. 23, 24. Jer. xxxi. 12. Ezek. xxxiv. 26, 27. Amos ix. 13. Zech. viii. 12.

From theſe quotations, and many others which might be added, we ſee that ſeveral paſſages refer to the future, which inattentive readers apply to the paſt.

They deſcribe it as a period in which Jews and Gentiles ſhall be united as members of the church, and admitted as joint worſhippers into the houſe of God. Before the Chriſtian diſpenſation, the Jews only were admitted. By the promulgation of the Goſpel, the middle wall of partition was broken down, and the Gentiles were introduced. The admiſſion of the Gentiles was from the beginning of the Goſpel the great ſtumbling-block to the Jews, who have ever ſince been aliens from the houſehold of faith, and, according to the prophets, they ſhall continue in that ſtate until the Millennium.

They deſcribe it as a period of much outward glory to the church, by her extending her dominion over all nations, as well as by the regularity and ſtability of her government and diſcipline. Now, previous to the Chriſtian diſpenſation, ſhe was confined to one nation. In the beginning of the Chriſtian diſpenſation, ſhe was for ſome time without the ſupport of civil government, and ſubject to perſecution. When ſhe received a legal eſtabliſhment, ſhe began to be corrupted, and in proceſs of time, inſtead of the chaſte ſpouſe of Chriſt, appeared to be "the "mother of harlots." From that period, ſhe has ceaſed to appear as one great united body. Notwithſtanding the purity of individuals, and of ſome public eſtabliſhments ſince the Reformation,

mation, there is no union betwixt the ſeveral national churches in their outward polity, neither will there be any until the Millennium.

The prophets repreſent it as a period of ſuperior grace, holineſs and happineſs.

Theſe circumſtances, peculiar in themſelves, are ſet forth in uncommon language. The outward glory of the church is repreſented by a temple regularly built[1], and a city reared of precious ſtones[2]. The abundance of grace beſtowed at that period, is compared to a copious river iſſuing from the temple[3], or running through the ſtreet of the city[4]. The moral change wrought by it, on the temper and behaviour of men, is ſet forth by a renovation of the natural world[5], or by taming the fierceſt animals, as wolves and lions[6]. The happineſs of that period is repreſented by giving additional light

(1) Ezek. xl. xli. xlii.

(2) Iſa. liv. 11, 12. Rev. xxi. 10—21.

(3) Ezek. xlvii. 1—12. Joel iii. 18.

(4) Pſal. xlvi. 4. Rev. xxii. 1, 2.

(5) Iſa. lxv. 17. Iſa. lxvi. 22. Rev. xxi. 1.

(6) Iſa. xi. 6—9. Iſa. xxxv. 9. Iſa. lxv. 25.

light to the heavens[1], and greater fertility to the earth[2].

When we learn by any of these circumstances, that the prophet has the Millennium in view, as the place of the Millennium in the series of events is known from the Apocalypse, it will prove a key to open up the meaning of the other events connected with it, in the same section of prophecy; for their relation to each other, and their place in the general order of events are known, from their relation to the Millennium.

RULE V.

The Connection.

In judging of the sentiments of any writer, it is necessary to consider the connection of his discourse. An expression by itself may appear ambiguous, which, from the connection with what precedes or follows it, may have an obvious and determined meaning. This rule is applicable to the prophets. Their meaning appears obvious; at any rate the mind rests

(1) Isa. xxx. 26. Isa. lx. 19. Rev. xxi. 23. Rev. xxii. 5.

(2) Ezek. xxxiv. 26, 27.

reſts in it as highly probable, when the connection can be traced, through a whole diſcourſe or ſection of prophecy. But it is more difficult to trace the connection in them, than in any other writers, ſacred or profane. The difficulty ariſes partly from the nature of the ſubject. When they treat of events ſtill future to us, they are wrapt up in a venerable gloom, and of them it may be ſaid, That "we know but in part, and ſee darkly as "through a glaſs." It cannot be expected, that we ſhould trace the connection as clearly as when the Providence of God has already proved the comment on the prophecy. But much of the difficulty ariſes from the peculiar manner of the prophets. I ſhall therefore note ſome of their peculiarities of method and expreſſion, which I hope will leſſen the difficulty, and enable the attentive reader to trace the connection, when otherwiſe he would have loſt it.

I. The prophets give several parallel views of the same period of time; that is, they run over the ſame events, yet ſo as to obſerve the ſame order of events in each view, and to enlarge in one view on events ſlightly touched in another. Mede[1] has demonſtrated that there are ſuch parallel

(1) In his Clavis Apocalyptica.

rallel views or ſynchroniſms in the Apocalypſe. But this method is not peculiar to the Apocalypſe. The Prophet Iſaiah, from the 40th chapter to the cloſe of the book, gives ſeveral parallel views of the period from the firſt promulgation of the goſpel to the Millennium. Each parallel view begins with ſome account of the Meſſiah, or the circumſtances of the time in which he appeared, and ends with an account of the Millennium. The connection of the parts in each parallel view, ſhews the order of events as they have been or ſhall be accompliſhed. By laying together the correſponding places in each parallel view, we acquire a tolerable knowledge of any particular event conſidered apart.

II. The prophets briefly relate events, and afterwards enlarge on the whole or a part of the period to which they are referred. This method is clearly diſcerned in the Apocalypſe. In chap. xi. 15.--18. we have a brief deſcription of the whole events included in the ſeventh trumpet; that is, from the time of its ſounding to the end of the world; which events are afterwards more fully treated of. In Rev. xvi. we have the events of the ſeven vials briefly ſummed up in their order. Chap. xviii. throughout, and chap. xix. 1.--4. give an enlarged view of the fifth vial. Chap. xix. 5.--10. gives further light on the ſixth vial. And chap.

chap. xix. 11.--21. enlargeson the ſeventh vial or the battle of Armageddon[1]. But the ſame method ſeems to have been uſed by the Old Teſtament Prophets. Iſaiah (chap. liv. 1.--3.) gives a ſhort account of the admiſſion of the Gentiles into the church; the prophet then paſſes on to the converſion of the Jews. He returns again, and enlarges on the admiſſion of the Gentiles chap. lv. 1.--11. The propriety of repreſenting future events in this manner will appear, if we reflect that without the brief narrative prefixed, we could never trace the connection; and ſo we ſhould remain ſtrangers to the order of events; and without the after enlargement, our knowledge of each particular event would be ſcanty and deficient.

Sometimes they narrate the ſeries of events briefly, and enlarge only on the concluding event; in which caſe the narrative prefixed, anſwers the purpoſe of a chronological kalendar. Thus, in the 2d chapter of Daniel, the four metals of the image mark the progreſs of time along the four univerſal monarchies, down to the Millennium, deſcribed in verſe 44. So (in Dan. vii.) the four beaſts carry on time until the little horn appears, which is largely deſcribed, as to its character, duration, and deſtruction.

III.

(1) See this proved in Mede's Clavis Apocalyptica.

III. The prophets ſometimes ſtop ſhort in deſcribing the progreſs of events, and introduce matter which, at firſt view, appears foreign to the ſubject. Upon inveſtigation, it will be found that they pauſe to anſwer objections which naturally occur from their ſubject, and are tacitly underſtood, though not expreſſed.

The deſign of prophecy, as well as of every other part of Scripture, is to convince men of the truth of what God has revealed, and thereby to rectify the heart, and reform the life. In order to work a thorough conviction, it is neceſſary not only to ſtate facts, but to remove objections. When the Spirit of prophecy foreſaw objections which would have weight, he proceeds inſtantly to ſolve them, without formally ſtating them.

Thus Iſaiah (chap. xxviii. 7.--22.) ſhews the rejection of the Meſſiah by the Jewiſh nation, and the conſequent deſolation brought on them by the Romans. In order to vindicate the juſtice of God in this diſpenſation of his providence, the prophet anſwers (from verſe 23. to the cloſe) the great objection of the Jews to the Chriſtian diſpenſation, and their apology for rejecting it, namely, the removal of the Moſaic Æconomy. He foreſaw that they would conſider it as inconſiſtent with the wiſdom of God, firſt, to have appointed it, and afterwards to have

aboliſhed

aboliſhed it. The objection is anſwered by an alluſion to the practice of the huſbandman. He firſt plows, then ſows; ſo the Moſaic Æconomy was a preparation for the Goſpel. He ſuits the ſeed to the ſoil, the threſhing inſtrument to the ſeed; he uſes one inſtrument to threſh, another to grind. Changing the inſtrument in the progreſs of his work, is the effect not of folly, but wiſdom. It was from the beginning the plan of Infinite Wiſdom, to adapt the mode of inſtruction, in the ſeveral ages of the Church, to the capacities of mankind, and to change the Moſaic for the Chriſtian Diſpenſation.

The prophet Iſaiah (xl. 9.—11.) deſcribes the miniſtry of the Apoſtles; he removes (ver. 12.—17.) the objections of the Jews to the Meſſiah. As, the meanneſs of his outward appearance, anſwered, (verſe 12.) by turning round to the works of creation, and aſking, Who made them? The folly of his croſs anſwered, (verſe 13, 14.) by aſſerting the ſuperior wiſdom of God, in the ſcheme of redemption, and the folly of ſetting up human wiſdom in oppoſition to it. The fear of the Romans anſwered (verſe 15.) by declaring the inſignificance of all nations, in compariſon of Him whom they rejected. A conceit that ſacrifices were ſufficient to attone for ſin, and that the death of the Meſſiah was therefore unneceſſary,

unneceſſary, anſwered, (verſe 16.) by aſſerting that the ſacrifices of brute animals, enjoined by the law, were in themſelves abſolutely inſufficient to attone for ſin.

Iſaiah (chap. xlix. 1.—23.) gives a view of events in their order, from the promulgation of the goſpel to the reſtoration of the Jews. At the 24th verſe he ſtops ſhort, and anſwers objections which would naturally occur againſt the reſtoration he had promiſed. He continues to anſwer ſeveral objections in the whole of the 1ſt chapter, and in chap. li. from the beginning to verſe 9.

At other times the prophets interrupt the detail of events, in order to make a practical application of ſome important fact foretold; ſhowing the influence it ought to have on thoſe who hear it, but eſpecially on thoſe who ſee it accompliſhed, according to their ſeveral ſituations. Thus, the prophet having ſhewed the converſion and reſtoration of the Jewiſh nation, (Iſaiah xli. 1.—20.) he breaks off (verſe 21.) by an animated addreſs to the adherents of every falſe religion, ſummoning them to produce any ſuch evidences of divinity in the deities they worſhip, as the true God has given in the prediction and accompliſhment of thoſe important facts, reſpecting the Jewiſh nation. We find a ſimilar addreſs on the ſame event, chap. xliv. 9.—20.

9.—20. The ſame prophet having ſhewed the progreſs of the goſpel among the Gentiles, on its firſt promulgation, (xlii. 10.—16.) he breaks off the detail of events, to denounce the judgments of God againſt the heathen nations, who retained their idolatry; then turning round to the Jews, in a pathetic addreſs, he repreſents their inexcuſableneſs in rejecting the Goſpel, and the juſtice of the calamities which were in conſequence entailed upon their nation[1], (ver. 18.—23.)

IV. THERE are ſudden tranſitions in the prophets; that is, they rapidly paſs from one event to another, very remote as to the time of its accompliſhment, from that mentioned immediately before. However, a minute attention to the paſſage, and the comparing it with other paſſages, in the ſame prophet, will enable us to trace

(1) Many inſtances of this kind could be produced, out of all the prophets; and in them we ought to admire the wiſdom of the Spirit, who dictated the word of God. The future events foretold relate only to one period; but the practical remarks with which they are interſperſed are equally profitable in all periods. The literal meaning of the events predicted, and a knowledge of their coincidence with the prophecy, may be acquired only by a few; but the practical remarks are level to the capacity of all; ſo that 'the word of God,' even in the darkeſt paſſages, 'maketh wiſe the ſimple.'

trace the connection of the writer's ideas, and prevent our miſapprehending the narration, ſo far as to imagine, that the laſt event ſhall quickly ſucceed the preceding in the accompliſhment.

Thus (Iſa. lxi. 1.—3.) the prophet deſcribes the perſonal miniſtry of the Meſſiah, for ſo our Lord applies it, (Luke iv. 17.—21.) At the 4th verſe, the prophet ſuddenly paſſes on to the reſtoration of the Jewiſh nation, which takes place at the Millennium. Betwixt the perſonal miniſtry of the Meſſiah and the Millennium, no leſs than two thouſand years elapſe. Is any apt to ſuppoſe, that the latter event quickly ſucceeds the former? Let him carefully peruſe the prophet, from the 40th chapter, and he will find, in the ſeveral parallel views of the ſame time, that the rejection of the Jews, the admiſſion of the Gentiles into the church, the promulgation of the goſpel among all nations, conſtantly intervene betwixt the perſonal miniſtry of the Meſſiah and the Millennium. In the paſſage where the tranſition is made, he ſays, "They (that is the reſtored Jews) ſhall build "the old waſtes,—repair the deſolations of "many generations." Theſe expreſſions imply, that many generations ſhould intervene betwixt the perſonal miniſtry of the Meſſiah and the reſtoration promiſed, during which time the land

land ſhould lie waſte. In a word, the deſign of the prophet is to ſhew, that the Jews muſt ſubmit to the Meſſiah, and receive the Goſpel, previous to the reſtoration which he deſcribes; ſo that the connection of his ideas is more eaſily diſcerned, by his leaving out the intermediate events.

The prophet Daniel (xi. 5.--35.) gives an accurate detail of the treaties and wars betwixt the kingdoms of Egypt and Syria, from the partition of the Grecian monarchy among the ſucceſſors of Alexander the Great, down to Antiochus Epiphanes, whoſe hiſtory he concludes ver. 35. He immediately proceeds (ver. 36.) to give an account of the great Antichriſt, who ſhould appear in the latter times of the church. But here the connection obviouſly appears to be the ſimilarity of character. He ſhews Antiochus Epiphanes as the greateſt enemy of the true religion, who ſhould appear under the Moſaic diſpenſation, after his own time; he next points out Antichriſt, as the greateſt enemy to the true religion, who ſhould appear under the Goſpel diſpenſation. It is not neceſſary to ſuppoſe, that the latter ſhould quickly ſucceed the former. The prophet has ſufficiently guarded againſt ſuch a miſtake, (chap. vii.) There he notes the time of the great Antichriſt's appearance, by the revolutions of the four univerſal monarchies. He not only ſhews the third

diſſolved, of which the dominion of Antiochus Epiphanes made a part; but the fourth which ſucceeded it, divided into ſeveral ſeparate independent kingdoms, among which aroſe the little horn prefiguring Antichriſt.

V. Many of the prophecies have two events in view at the ſame time. The prophets repreſent remote and more illuſtrious events, in preceding and leſs important tranſactions, while the language happily conforms itſelf to both events. "It is, as it were, a robe of ſtate for the one, "and only the ordinary accuſtomed dreſs of "the other[1]." Making allowance for a mixture of hyperbole, it may be accommodated to the nearer event; in its plain and literal ſenſe, it is applicable to the more remote event. Thus, Pſal. lxxii. appears from the title to foretel the glory of Solomon's kingdom, but under that type adumbrates the ſuperior glory of the Meſſiah's reign.

The prophecy of Joel (ii. 28.--32.) concerning the effuſion of the Spirit, is applied to the apoſtolical age, (Acts ii. 16.--21.); but from the connection of the paſſage with what goes before, it ſeems to point likewiſe to a period ſtill future, the converſion of the Jewiſh nation, which precedes the Millennium. Several prophecies concerning

(1) Hurd's Sermons, § ix.

cerning the fall of Babylon, and the return of the Jews from thence, particularly the prophecy contained in the 50th and 51ſt chapters of Jeremiah, look forward to the fall of myſtical Babylon, and the return of the Jews from their preſent diſperſion. The prophecies of Ezekiel concerning Tyre, chap. xxvii. and of Nahum concerning Nineveh, ſeem to have an aſpect to papal Rome; and that of Ezekiel, chap. xxviii. concerning the prince of Tyre, refers to the ruler of papal Rome. The prophecy of Iſaiah (chap. xxii. 15.--25.) reſpecting the expulſion of Shebna, and the inveſtiture of Eliakim with the office of treaſurer, points to the fall of Antichriſt, and the viſible eſtabliſhment of Chriſt's kingdom, as the conſequence of it. One part of the prophecy is thus applied, (Rev. iii. 7.) and the ſenſe of the other part is eſtabliſhed by the connection. The authority of the New Teſtament directs to ſuch a twofold meaning of prophecy. The expreſſions uſed, Iſaiah xlv. 23. "Unto me "every knee ſhall bow, and every tongue ſhall "ſwear," are applied to the effect of the Goſpel on the hearts and lives of thoſe who receive it, Phil. ii. 10. and to the ſubmiſſion of enemies as well as friends, before a throne of judgment, Rome. xiv. 11.

VI.

VI. It is cuſtomary with the prophets in deſcribing the latter enemies of the church, to call them by the names of her former perſecutors. This, at firſt view, occaſions a miſapprehenſion of the prophet's meaning. When we find the actors in any particular ſcene deſcribed to be nations that have no longer an exiſtence in the world, we are apt haſtily to conclude, that the prophecy reſpects the paſt, not the future. But if by any of the rules already laid down, (for inſtance, the ſtate of the Jews or the Millennium connected with the prophecy,) we learn, that it points to the latter ages, we ought to conſider the names of the actors as a diſguiſe, and referring the prophecy to its proper place, we ſhall find that the ſenſe is both intelligible and clear.

That the prophets do make uſe of ſuch diſguiſe, is evident, from the term Babylon being uſed in the Apocalypſe[1], to ſignify Rome, and from the deſcription of the ſame city as ſpiritually Sodom and Egypt[2].

This artifice was partly neceſſary; for as the latter enemies of the church had no name or exiſtence when the prophet wrote, as they derived their names afterwards from languages, having little or no affinity with that of the prophet, How could he convey to us their names intelligibly

(1) Rev. xvii. and xviii. *paſſim.* (2) Rev. xi. 8.

intelligibly in his own language? It was an eaſy matter for the Spirit of God to have revealed the name of each, and for the prophet to have written them; but that name could only have had a certain ſimilarity in ſound to the real name; it would have been readily referred to a Hebrew origin; and this would have involved the moſt attentive reader in inextricable difficulty[1]. But ſuppoſing this artifice not abſolutely neceſſary, it was highly expedient. A certain degree of obſcurity is competent to prophecy, to prevent its interference with the completion, and to try the ſincerity of thoſe who believe it, by affording exerciſe to their time and talents, in diſcovering its meaning. Now, the loweſt degree of obſcurity is that which withholds the names of the perſons concerned, when their actions or ſufferings are minutely deſcribed.

It is not always eaſy to inveſtigate, nor is it perhaps material to know the reaſons which induce the prophet to uſe the name of one ancient perſecutor in preference to that of another. But in general, he ſeems to have in view a certain reſemblance

(1) Calling Cyrus by name, Iſa. xlv. will not overturn this argument. The affinity betwixt the Hebrew and the Perſian languages, as well as the actual exiſtence of the name in both languages, rendered it abundantly intelligible; but neither of theſe circumſtances can apply to the latter enemies of the church.

reſemblance of character; and when the character deſcribed is complex, he calls it ſometimes by one name, ſometimes by another.—Thus Rome is called Babylon, for her oppreſſion of the people of God; Sodom for her impurity; Egypt for her idolatry; and by the Old Teſtament prophets, Tyre for her traffic, Idumea or Edom for her carnal relation to Chriſtians, by profeſſing their religion. By this rule, it appears, that the ſong of triumph for the fall of the king of Babylon, (Iſa. xiv.) refers wholly to the head of myſtical Babylon; the deſtruction of Idumea, (Iſa. xxxiv.) to papal Rome; and the deſtruction of Pharaoh and his allies, recorded, Ezekiel xxxii. 17.—32. to Antichriſt and his adherents, in the battle of Armageddon.

The prophet ſometimes changes the name in the ſame diſcouſe, to hint, I ſuppoſe, that we are not to take it literally. Thus, what is ſaid of the king of Babylon, Iſa. xiv. 4.—23. is with the ſame breath ſaid of the Aſſyrian, ver. 23.—27. to ſhew that neither a Babylonian nor Aſſyrian is literally intended, but one in whom the characters of both unite. At other times, the prophet repeats the ſame expreſſions, in two different ſections of prophecy, but varies the name of the perſon to whom they are applied. Thus the ſame expreſſions applied to the King of Edom, Jer. xlix. 19. are repeated, Jer. l. 44. and applied

plied to the King of Babylon, with a deſign to ſhew that the name is a diſguiſe, and that the two paſſages refer to the ſame perſons, and the ſame times.

Another reaſon by which the prophets ſeem to be led to the choice of a name, in deſcribing the latter enemies of the church, is, to point out the country they inhabit when the prophecy is accompliſhed. Thus in the deſcription of Gog and his forces, Ezekiel xxxviii. the names of the ſons of Noah, among whom the earth was firſt divided, are introduced, to ſhew that theſe enemies *ſhall* come from the countries which the perſons mentioned originally poſſeſſed. The prophet Daniel is directed by this reaſon, in deſcribing the ſubjects of the blaſphemous King, Dan. xi. 43. And the prophet Ezekiel ſeems to be influenced by the ſame reaſon in enumerating the allies of the ſame power, Ezekiel xxxii. 22.—30.

VII. The prophets deſcribe the ſpiritual worſhip enjoined by the Goſpel, in terms borrowed from the Moſaic Economy. This is obvious from the uſe of theſe terms in the New Teſtament. The Temple of God is put for the Church[1]; devout affections are called ſpiritual ſacrifices;

(1) 1 Cor. iii. 16, 17. Eph. ii. 20, 21. 2 Theſſ. ii. 4.

ſacrifices[1]; vials of odours or incenſe, ſignify prayer[2]; The uſe of theſe terms, therefore, in any particular prophecy, muſt not prevent our applying it to the Goſpel times, if there are other reaſons which direct us ſo to apply it.

Upon the ſame principles, the terms in which groſs outward idolatry is deſcribed, may be uſed to denote any falſe religion, or even wicked deſires. So the apoſtle calls "Covetouſneſs "idolatry[3]."

(1) Heb. xiii. 16 1 Peter ii. 5.

(2) Rev. v. 8.

(3) Col. iii. 5.

A

KEY

TO THE

PROPHECIES,

WHICH ARE NOT YET ACCOMPLISHED.

PART II.

Obſervations on their Dates.

CHRONOLOGY is juſtly reckoned one of the eyes of hiſtory. Prophecy is the hiſtory of events, previous to their accompliſhment; and therefore has its chronological calendar annexed. The time of the moſt remarkable events is fixed; and this has a twofold effect, in eſtabliſhing the faith and patience of the people of

God. Before the accompliſhment, they are not to doubt of the completion, nor be impatient in waiting for it, becauſe the time appointed is not yet come. Of every ſcripture-prophecy it may be ſaid, "The viſion is for an appointed time, "at the end it ſhall ſpeak, and not lie." After the accompliſhment, the time being found to coincide with the circumſtances foretold, will afford additional evidence to the rational mind of the divine original of the prophecy.

But though prophecy has its calendar, difficulties will occur in the application of it. Numbers are uſed ſometimes in a myſtic ſenſe, ſometimes in their ordinary meaning. The circumſtances of any event predicted may go a great way to diſcover in what ſenſe they are to be received; but the event itſelf, when accompliſhed, can alone determine their meaning with abſolute certainty. If we did know with abſolute certainty the preciſe meaning, whether myſtic or literal, of each number uſed in prophetic deſcription, ſuch knowledge would enable us to diſcover the relative ſituation of events; that is, the difference of time betwixt one event and another; yet ſtill it would be difficult to adjuſt them to the ordinary computation of time; that is, to ſhew in what particular year of the Chriſtian æra, this or that event ſhall be accompliſhed.

pliſhed[1]. But if any one event in the ſeries can be with certainty reduced to the years of the common computation, ſo may every other.

SECTION I.

Time in which the Reign of Antichriſt began.

One event is ſo important, that it engroſſes a great part of the prophecies which regard the latter days. I mean the kingdom of Antichriſt; and many of the calculations uſed in them are dated from the commencement of his reign. Though it is no longer a queſtion with Proteſtants who have directed their attention to the prophecies, who Antichriſt is, yet various opinions are ſtill held with reſpect to the beginning of his kingdom.

Some date the beginning of Antichriſt's kingdom from the Biſhop of Rome's apoſtacy in articles of faith; others from his aſſuming the title of Oecumenical Patriarch; but others, and I think with greater propriety, from the period in

(1) From theſe obſervations, the candid reader will ſee that the principles laid down reſpecting the dates of events, are not to be conſidered as dogmatical aſſertions, but as probable conjectures. I do not imagine that the dates are equally clear with the events.

in which he attained the temporal ſovereignty. My reaſons for adopting this opinion, are theſe:

1. The little horn repreſenting Antichriſt is ſaid to continue "a time and times, and the di-"viding of time," (Dan. vii. 25.); that is, three years and a half, as it is explained Rev. xii. 6.—14. Now, whether theſe years be taken for natural or prophetic years, they ſignify the duration of a temporal kingdom or civil dominion; for the ten horns mentioned in the ſame repreſentation, certainly ſignify kingdoms, or diſtinct territories of the Roman empire; the fitneſs of the emblem therefore requires that the little horn be a kingdom or diſtinct territory of the ſame empire. Again it is by underſtanding it thus, that we learn why it is called a little horn, while it had "a mouth that ſpoke great things." In point of territory, the Biſhop of Rome is but a petty prince; but the time has been, when he cauſed every crowned head in Europe to tremble on his throne. Farther, three horns were plucked up by the roots, to make room for the little horn. Theſe, according to the beſt interpreters, are the Dutchy of Rome, the Exarchate of Ravenna, and the kingdom of the Lombards. Now theſe were overturned to eſtabliſh the pope's temporal dominion. All the circumſtances of the deſcription, therefore, ſhew that Antichriſt

tichriſt is termed a horn, on account of his temporal ſovereignty; that the continuance of the little horn is, in other words, the duration of that ſovereignty; which period muſt commence with the time in which the Biſhop of Rome acquired it, and not before.

2. I argue from Revelation xiii. 5. where it is ſaid of Antichriſt, that "power was given "him to continue forty and two months." Forty-two months are preciſely three years and a half. But who is ſaid to continue for that time? You will find from the context, it is the ſeventh or laſt head of the beaſt, repreſenting the Roman empire. Now the Biſhop of Rome could not, with ſtrict propriety, be termed the head of the Roman empire, while Rome and its territory were ſubject to any other prince, either the Emperor, Exarch, King of the Goths or Lombards; during all that period, the Biſhop of Rome was but ſecond in authority; but when he ſtept into the throne of the Cæſars, he may be juſtly reckoned the head of the empire. It is from that period, therefore, the prophecy begins to reckon the forty-two months of his reign.

3. The time of Antichriſt's appearance is fixed, Revelation xiii. 18. "Herein is wiſdom. "Let

"Let him that hath underſtanding count the "number of the beaſt: for it is the number of "a man; and his number is ſix hundred three "ſcore and ſix." Moſt interpreters, from Irenæus downwards, have conſidered this number, as containing the name of the beaſt in a cypher, which, when decyphered, is LATEINOS[1], that being the proper name in Greek of the weſtern Roman empire. I have no objection to this interpretation, as far as it goes; but I apprehend, it is not the whole of the truth. As the ſeven heads contain a double myſtery. ſhewing the place of Antichriſt's empire, and the time of its erection, ſo likewiſe does the number 666. It ſhews the place, by giving the name, and fixes the time, by directing us to add to the date of the viſion 666 of that kind of number commonly in uſe among men to calculate

(1) In Greek, numbers are marked by the letters of the alphabet, and the name is decyphered thus:

λ = 30
α = 1
τ = 300
ε = 5
ι = 10
ν = 50
ο = 70
ς = 200
666

culate diſtant periods, that is years. Now the Apoſtle received the viſion about the year 90[1], to which, if you add 666, it will bring you down to the year 756; and in that year the Biſhop of Rome was inveſted with the rights of a temporal ſovereign. With that period, therefore, commenced the forty-two months of his reign.

4. Theſe ſentiments are confirmed, when I reflect, that the duration of the temporal ſovereignty is a proper ſubject of prophetic calculation, becauſe it is a notour event. The beginning of it is well known, ſo muſt the end. If therefore it meaſures a period of forty-two months,

(1) The commonly received opinion is, that the Apocalypſe was written in the year 96. But all allow, that the Apoſtle John was baniſhed to the iſle of Patmos by Domitian, who ended his reign and perſecution together in the year 96; therefore the preſumption is, that the Apoſtle received thoſe viſions previous to that æra. Moſheim obſerves from Hegeſippus, that Domitian's perſecution began in 92, and that the Emperor's chief reaſon to perſecute Chriſtians, was a fear that ſome of the relations of Chriſt would uſurp the empire. If ſo, it is reaſonable to ſuppoſe, that the Apoſtle John, the only one then alive who had ſeen Chriſt, the beloved diſciple likewiſe, ſhould be the chief object of the tyrant's jealouſy, and the firſt victim of his rage, from which I think it is probable that he was baniſhed to Patmos previous to the year 92.

months, the fall of it muſt carry conviction to every rational mind, in the leaſt acquainted with the tranſactions of Europe. But if we date the time of Antichriſt's continuance, from the Biſhop of Rome's apoſtacy, the commencement of it is not ſo obvious. It was ſo gradual in its progreſs, that the moſt accurate hiſtorian cannot ſay what is the preciſe period at which it began. Accordingly, there is a confuſion and embarraſſment in the interpretations of thoſe who date from that period; their uncertainty with regard to the commencement, neceſſarily affecting their views of the completion.

If we date the forty-two months of the beaſt, from the period in which the Biſhop of Rome attained the temporal ſovereignty, there will be little difficulty in reducing them to the years of the common computation.

Aiſtulphus king of the Lombards took Ravenna, *A. D.* 752. Being in poſſeſſion of the Exarchate, he claimed the Dutchy of Rome as a part of it. But the Romans being unwilling to acknowledge his claim, or pay tribute, he led his forces againſt Rome, *A. D.* 754. The Pope Stephen II. alarmed by the danger, applied to Pepin of France for protection. This Pope, and his predeceſſor Zachary, had laid Pepin under conſiderable obligations ſome time before.

before. For when Pepin, who was Mayor of the palace to Childerick, cauſed his lawful ſovereign to be depoſed, and had himſelf proclaimed in his ſtead, he applied and obtained from Zachary the ſanction of the Roman Oracle to his uſurpation, and Stephen confirmed the deed of his predeceſſor.[1] In return for theſe ſervices, Pepin led an army into Italy, *A. D.* 755, againſt the Lombards, conquered Aiſtulphus, and obliged him by a ſolemn treaty to renounce the Exarchate, which Pepin beſtowed on Stephen and his ſucceſſors in office, under the name of St. Peter's Patrimony. The next year Aiſtulphus violated, without remorſe, a treaty into which he had entered with reluctance, and led his forces a ſecond time againſt Rome. Upon this Pepin returned to Italy, and not only obliged Aiſtulphus to raiſe the ſiege of Rome, but beſieged him in his turn in Ravenna, and forced him to execute the treaty, by renouncing the Exarchate, which Pepin again delivered over, by a grant to Stephen and his ſucceſſors in office, laying the charter, together with the keys of the ſeveral cities belonging to the Exarchate, with much ſolemnity, on the altar of St. Peter, *A. D.* 756[1].

(1) Segonius de regno Italiæ, 80. Mizeray's Hiſtory of France, vol. i. p. 216.

SECTION II.

Duration and End of Antichriſt's Reign.

HERE the forty-two months of the beaſt's reign began. But in order to diſcover where they end, it is neceſſary to aſcertain, whether they are to be taken in a literal ſenſe, for three natural years and a half; or in a myſtic ſenſe, putting a day for a year, in which caſe they amount to 1260 years. The defenders of the beaſt labour hard to eſtabliſh the literal ſenſe; but the following reaſons muſt convince the unprejudiced, that they are to be taken in a myſtic ſenſe:

1. This mode of calculation was familiar to the whole Jewiſh nation; for as the law ordained every ſeventh year to be a year of reſt, this naturally led them to reckon time by weeks of years, as well as weeks of days, and by parity of reaſon a day for a year.

2. This mode of calculation was commonly uſed by the prophets. Thus, there is an emblematical repreſentation of a ſiege, (Ezekiel iv. 6.); and God commands the prophet to lie on his ſide forty days, to repreſent forty years; for (ſays he) I have appointed thee each day for

for a year. Daniel's prophecy of ſeventy weeks (chap. ix.) is thus interpreted by Papiſts as well as Proteſtants, and muſt be ſo underſtood, to make it agree with the event. Indeed this mode of calculation was ſo common with the prophets, that if they mention a week or a year in its ordinary acceptation, it is with a note of diſtinction. So Daniel (x. 2.) ſays he faſted "three full weeks," or as it is in the original, three weeks of days, to diſtinguiſh them from weeks of years; and when Iſaiah would diſtinguiſh the natural from the prophetic year, he calls it "the year of an hireling," (xvi. 14. and xxi. 16.)

3. The circumſtances of the repreſentation muſt convince the unprejudiced, that the forty-two months of the beaſt are to be underſtood in a myſtic ſenſe; for his extenſive dominion, and great authority, could not poſſibly be acquired in ſo ſhort a period as three natural years and a half. It is ſaid, that "power was given "him over all kindreds, and tongues, and na- "tions. And all that dwell upon the earth "ſhall worſhip him, whoſe names are not writ- "ten in the book of life," Rev. xiii. 7, 8. It is impoſſible to travel through the ſeveral nations of the earth in ſo ſhort a period, much more to tranſport armies, and eſtabliſh an em-

pire,

pire, as Papiſts allege. Shall we have recourſe to that interpretation which implies in it an impoſſibility, and reject what is well founded on ſcripture authority? Again, the armour with which the prophecies have furniſhed Antichriſt, are falſehood and feigned miracles: "His coming is after the working of Satan, with all "power, and ſigns, and lying wonders, and "with all deceiveableneſs of unrighteouſneſs;" 2 Theſ. ii. 9. 10. Now theſe take a longer time, in extending his dominion, than force of arms; ſo that the period allotted for it, if taken in a literal ſenſe, is not ſufficient.

I conclude, therefore, that the forty-two months allotted to the reign of Antichriſt, ought to be reckoned after the manner of the prophets, a day for a year, making in all 1260 years. So if we add theſe to 756, the year in which he acquired the temporal ſovereignty, they will bring us down to *A. D.* 2016, as the cloſe of his reign. But in regard the calculation is made by months and days, as well as years, and that thirty days are reckoned to a month, and 360 to a year, it is probable the whole period is reckoned by years of that deſcription; ſo that the five days and odd hours which the common year has above the prophetic,

tic, ſhould be deducted[1]. Theſe amount nearly to eighteen years, which being deducted from 2016, makes 1998, as the year in which the temporal ſovereignty ſhall be taken away.

SECTION III.

Time in which the Ottoman Empire falls.

At the ſame period, about the year 1998, falls the Ottoman empire. It is repreſented by the ſecond wo, or ſixth trumpet, Rev. ix. 13.—19. Now the forty-two months of the beaſt are contemporary with the 1260 days of the witneſſes mourning prophecy; for their mourning is owing to his perſecution. Theſe days end with their reſurrection; and immediately upon their reſurrection, it is ſaid, "The ſecond wo "is paſt," Rev. xi. 14.

SECTION IV.

Time of the Vials in general.

When the Pope's temporal ſovereignty ſhall be taken away, and the Ottoman empire ſhall ceaſe

(1) See Fleming's Diſcourſes, Diſcourſe I.

ceaſe to exiſt, the ſeventh trumpet ſhall ſound: For immediately after the words juſt quoted, "the ſecond wo is paſt," it follows, "behold "the third wo cometh quickly, and the ſe- "venth angel ſounded." Then begin the vials of God's wrath to be poured out, for the reduction of the ſpiritual juriſdiction of Antichriſt.

Mede[1] ſuppoſes that the firſt ſix vials are poured out before the ſeventh trumpet, and that the ſeventh vial is contemporary with the ſeventh trumpet. But that all the vials, the firſt as well as the laſt, follow after the ſeventh trumpet, will appear from the following reaſons:

Firſt, The regular order of the prophecy requires it. For as the ſeven trumpets are included in the ſeventh ſeal, or to ſpeak more properly, are the unfolding of it; ſo, in like manner, the ſeven vials are the unfolding of the ſeventh trumpet. The order of events is carried on by means of the ſeals, trumpets, and vials. But this order is repeatedly interrupted by the ſynchronal viſions inſerted for explication, and could not be with certainty reſumed, but for this device. Whereas by the help of this device, the ſeries of the prophecy is carried on diſtinctly, and the viſions inſerted for explication refer by internal marks, either to that ſeries

(1) Mede's Clavis Apocalyp. p. 2. Synchroniſm iii.

series immediately, or to some other contemporary vision which has a reference to it. Now this admirable contexture is in a good measure destroyed, by supposing that any of the vials are poured out under the sixth trumpet.

Secondly, We are advertised, chap. viii. 13. of three wo trumpets. The fifth and sixth trumpets make the first and second woes, and they are minutely described; but unless these vials are the wo of the seventh trumpet, it exists no where in this book.

Thirdly, The wo of the seventh trumpet is, by confession of all, the third and last; and these vials are expressly called "the last plagues," because "in them is filled up the wrath of God," Rev. xv. 1. So that they must be the same; or, in other words, the vials are the unfolding of the seventh trumpet. But if they are poured out under the sixth trumpet, then other plagues announced by the wo of the seventh trumpet follow after the last plagues, which is in direct contradiction to the text. Nor can this argument be evaded, by supposing with Mede, that the seventh vial is included in the seventh trumpet, though the others are not. Because all the vials are termed the last plagues, the first as well as the seventh: they are all of one kind, different degrees

degrees of the ſame puniſhment inflicted on the ſame ſubject, and cannot be ſeparated: they are perfectly diſtinct as to their nature and object from the ſecond wo, and therefore ought not to begin till the ſecond wo ended; for it is ſaid, "The ſecond wo is paſt, the third wo "cometh quickly."

Fourthly, By Mede's rule, the marks inſerted in the prophecy, it is evident, that all the vials follow the ſeventh trumpet, and that none precede it. Theſe internal marks may be fitly compared to the correſponding loops in the curtains of the tabernacle; by obſerving them, the Levites diſcovered the place of each ſeparate curtain and joined them together, ſo as to form one whole tent. So by theſe marks, the attentive reader is able to diſcover the place of each ſeparate viſion, whether it carries on the ſeries of the prophecy, or gives a collateral repreſentation of times already mentioned, and to connect them ſo as to form one continued prophecy. Now I find, that after the ſeventh trumpet ſounds, Rev. xi. 15. and a brief ſummary is given of the events contained in it, in the three following verſes, it is ſaid, verſ. 19. "I "ſaw the tabernacle of the temple of God in "heaven opened." This expreſſion I conſider as a mark inſerted, like the loop in the edge of the

the curtain, where the ſeries of the narration is broken off. Accordingly, the ſame words are repeated, Rev. xv. 5. like the correſponding loop in the edge of the other curtain, then it is ſaid, "And the ſeven angels came out of the "temple, having the ſeven plagues," verſ. 6.; which ſhews, that the firſt of theſe vials follows after the ſounding of the ſeventh trumpet. That theſe two verſes compared together imply ſo much, I argue thus: None of theſe vials could be poured on the earth till the angels to whom they were entruſted came out of the temple; nor could the angels come out of the temple until it was opened, as appears from chap. xv. 1.; but the temple was ſhut during the forty-two months of Antichriſt's reign, and was opened only at the ſounding of the ſeventh trumpet, chap. xi. 19.; therefore all the vials follow after the ſounding of the ſeventh trumpet [1].

It may not be improper to examine the reaſons which induced Mede to conclude, that the firſt ſix vials are contemporary with the ſixth trumpet, and the ſeventh vial with the ſounding of the ſeventh trumpet. He had very properly obſerved, that the forty-two months of the beaſt's

(1) See further on this ſubject, in Newton's Diſſertation on Prophecies, vol. ii. p. 302. 9th edit. Likewiſe Durham on the Revelation, p. 227. 4to edit.

beaſt's reign end with the cloſe of the ſixth trumpet, and that the vials are plagues on the beaſt and his followers. Then taking it for granted, that the beaſt could have no exiſtence after the forty-two months were finiſhed, he concluded that the vials muſt have been previouſly poured out, in order to bring him to his end, and conſequently muſt have fallen in with the time of the ſixth trumpet, beyond which the forty-two months do not extend. But the error of his reaſoning conſiſts, in ſuppoſing that the beaſt has no exiſtence after the forty-two months are finiſhed. Theſe mark (as we have ſeen) the duration of his temporal ſovereignty. Now, as he acquired an extenſive ſpiritual ſupremacy previous to the temporal ſovereignty, ſo after he is deprived of the temporal ſovereignty, he ſhall retain a great meaſure of his ſpiritual ſupremacy, for the reduction of which the vials are poured out. The temporal ſovereignty is but the pedeſtal on which the idol of ſpiritual ſupremacy was reared. After the pedeſtal is removed, the idol ſtands on its own legs, till by the repeated blows of Divine vengeance, repreſented by the vials, his very exiſtence is annihilated [1].

The

(1) I am aware that an objection will occur to many againſt this reaſoning. Fleming (in his diſcourſe concerning

The place of the vials in the ſeries of events being thus diſcovered, the time they take up, or, in other words, the period which elapſes from the ſounding of the ſeventh trumpet, when they begin, to the commencement of the Millennium,

ing the fall of the Papacy) applies the fourth vial to the fall of the French monarchy; and conjectures ſuch fall ſhall take place in the year 1794. If the powers of Europe ſhould this year acknowledge the independence of the French republic, Fleming's conjecture would be thereby eſtabliſhed: And his application of the vial thus fulfilled will appear to many a more forcible argument for his interpretation than any reaſons I can offer, to prove that none of the vials are yet poured out. In anſwer to this objection, I obſerve, that Fleming builds his conjecture on two grounds. The one is the fourth vial, which I conſider to be a miſapprehenſion; the other is, that there are correſponding points in the riſe and fall of the Papacy, each of them meaſured by a period of 1260 prophetic years. Proceeding on this ground, he obſerves, that Juſtinian left Rome to the management of the Pope in the year 552; adding to theſe 1260 prophetic, or 1242 civil years, brings us down to the year 1794, when he ſuppoſes the French monarchy, the great ſupport of the Papacy, ſhall fall. Hear his own words: "Whereas the preſent French king "takes the ſun for his emblem, and this for his motto, "*Nec pluribus impar*, he may at length, or rather his ſuc- "ceſſors, and the monarchy itſelf, at leaſt before the year "1794, be found to acknowledge, that, in reſpect to "neighbouring potentates, he is even *Singulis impar*."

"But

lennium, when they end, appears to be exactly seventy-five prophetic years. For it is highly probable, that the commencement of the Millennium is intended by Daniel xii. 12. "Blef-"sed is he that waiteth, and cometh to the "thousand

"But as to the expiration of this vial, I do fear it will "not be until the year 1794. The reason of which conjec-"ture is, that I find the Pope got a new foundation of "exaltation when Justinian, upon his conquest of Italy, left "it in a great measure to the Pope's management, being "willing to eclipse his own authority to advance that of "this haughty prelate. Now this being in the year 552, "this, by the addition of 1260 years, reaches down to the "year 1811, which, according to prophetic accounts, is "the year 1794." Should, therefore, Fleming's conjecture be established by the event, it will not militate against my reasoning; because his calculation is founded on quite another principle, which I do not controvert.

Again, Fleming's general principle respecting the vials is the same with mine. He supposes that all the vials follow after the sounding of the seventh trumpet. Only in this we differ; he supposes the æra of the seventh trumpet to be past, at the Reformation. I suppose it is still future, and that it shall take place about the close of the twentieth century. At any rate, that it is still future, will appear with convincing evidence to one who reflects, that five contemporary events precede immediately the sounding of the seventh trumpet, of which not one is fully accomplished hitherto. These events are, The end of the 42 months of the beast;—of the 42 months in which the Gentile

"thousand three hundred and five and thirty "days." In similar terms the Millennium is described by the Apostle John, Rev. xx. 6. "Blessed and holy is he that hath part in the "first resurrection." The difference betwixt this number and "the time, times, and an half," mentioned Dan. xii. 7. or (which is the same thing) of the 1260 years that close the reign of Antichrist, is just seventy-five years. And as the first of the vials is poured out immediately as the seventh trumpet sounds, at the close of the 1260 years, so the last is poured out before the Millennium

Gentiles tread the outer court;—of the 1260 days in which the witnesses prophecy in sackcloth;—of the 1260 days during which the woman remains in the wilderness;—of the second wo, or sixth trumpet.—Now, it is evident to any one who reflects on the state of Europe at the present moment, that none of these events are accomplished. The Pope still reigns; therefore the 42 months of the beast are not ended. Popery is the established religion of a great part of Europe; therefore the Gentiles still tread the outer court. Protestantism is persecuted in some parts of Europe; therefore the witnesses still prophecy in sackcloth. There is no union betwixt the several reformed churches; therefore the woman still remains in the wilderness. The Ottoman empire exists, a hindrance to civilization, and a scourge to Christianity; therefore the second wo is not past. From the whole I conclude, that the seventh trumpet has not yet been sounded; so that, on Fleming's own principles, none of the vials has yet been poured out.

Millennium begins; therefore the time they occupy is within the ſeventy-five prophetic years.

SECTION V.

Time of the Deſtruction of Rome.

THE portion of the above period of ſeventy-five years belonging to each of the firſt four vials, I pretend not to determine. But the laſt three being more largely deſcribed, the time of pouring them out may be conjectured.

The fifth vial repreſents the deſtruction of the city of Rome. For it is poured out on the ſeat (or throne) of the beaſt, Rev. xvi. Now, it is ſaid, Rev. xiii. 2. "The dragon gave him "(the beaſt) his power, and his ſeat (or throne), "and great authority:" That is, the devil, who formerly perſecuted the church, by his deputes the Roman Emperors, after their fall, gave Antichriſt, not only their power and authority, but likewiſe their throne, namely, the city of their reſidence, to be his reſidence; ſo that the ſeat ſignifies the imperial city, and the vial poured out on the ſeat muſt therefore affect the imperial city.—Rev. xviii. throughout is an enlarged account of the fifth vial; and the ſum of it is, "Babylon is fallen, is fallen." It will be allowed, that the terms Babylon and City, as

uſed

uſed in the Apocalypſe, ſometimes ſignify the empire of Rome, rather than the territory within its walls; but by attending to the ſtrain of the narration, particularly to the concluding verſes of the 18th chapter, the unprejudiced muſt be convinced, that the terms Babylon and City, in that chapter ſignify the imperial city, and not the empire; and that the fall deſcribed is final and irrecoverable. Therefore I infer, that the fifth vial ſignifies the final deſtruction of Rome.

I conjecture, that this event ſhall take place eighteen years after the loſs of the Pope's temporal ſovereignty, that is, in the year 2016. My reaſons for this opinion are, *firſt*, It muſt precede the ſixth vial, which takes place (as we ſhall preſently ſee) *A. D.* 2028; *ſecondly*, I obſerve two remarkable ſteps in the eſtabliſhment of the temporal ſovereignty. The firſt of theſe was *A. D.* 756, when the Pope received from Pepin of France a ſolemn grant of the Exarchate of Ravenna, wreſted from the King of the Lombards. The ſecond was in the year 774, when Charlemagne overturned the kingdom of the Lombards, and thus effectually eſtabliſhed the Pope in the poſſeſſion of the Exarchate, by deſtroying the power of his rival. Betwixt theſe two periods, eighteen years intervene. It is probable, therefore, there may be two periods in the

the fall of the ſovereignty correſponding with thoſe in its riſe, each meaſured by a period of 1260 years; ſo that if the year 1998 correſponds with the firſt, the year 2016 will correſpond with the ſecond. Though the firſt ſtep gave the Pope a right to the ſovereignty, it was only by the ſecond he was ſecured in the peaceable enjoyment of his kingdom; ſo it is probable, that the firſt ſtep in the fall may deprive him of his right, but the ſecond only by deſtroying Rome, the bone of contention, ſhall effectually prevent all further claims to St. Peter's patrimony.

I am the more inclined to this opinion, becauſe two perſons divinely inſpired calculate the ſeventy years captivity foretold by Jeremiah, (xxv. 11, 12.) from two different periods. Daniel (Chap. ix. 2.) computes from the fourth year of Jehoiakim's reign, when the captivity commenced, to the firſt year of the reign of Cyrus, when the captives began to return. Zechariah (Chap. i. 13. and Chap. vii. 1.—5.) reckons from the eleventh year of Zedekiah, which completed the captivity by the ruin of the city and temple, to the fourth year of Darius, in which the return of the captives was fully accompliſhed. Betwixt theſe two computations, there is a difference of about eighteen years, yet both are conformable to the truth, and alike pointed out by the ſpirit of prophecy.

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SECTION VI.

Time of the Converſion of the Jews.

THE ſixth vial ſignifies the converſion of the Jewiſh nation to Chriſtianity. This appears,

Firſt, From the expreſſions of the apoſtles. They are all borrowed from the prophets, and as uſed by them, they indicate a ſtep preparatory to the return of the Jews from their great diſperſion; but that which prepares them for a return, according to the New Teſtament, is their receiving by faith the Meſſiah, whom they rejected. Thus, "drying up the Euphra-"tes," Rev. xvi. 12. is an alluſion to the expreſſions of Iſaiah, Chap. xi. 15. "And the Lord "ſhall utterly deſtroy the tongue (bay) of the "Egyptian ſea, and with his mighty wind ſhall "he ſhake his hand over the river, and ſhall "ſmite it in the ſeven ſtreams, and make men go "over dry-ſhod: And there ſhall be an high-way "for the remnant of his people." And to thoſe of Zechariah, (Chap. x. 11.) "And he ſhall "paſs through the ſea with affliction, and ſhall "ſmite the waves in the ſea, and all the deeps "of the river ſhall dry up." In both theſe paſſages, the expreſſions, from their connection with the context, obviouſly point out a ſtep preparatory to the return of the Jews from their

great diſperſion. Is it not therefore reaſonable to infer, that the apoſtle uſes them in the ſame ſenſe? The prophets allude to the former deliverances of the Jewiſh nation, all of which were preceded by the drying up of waters. The deliverance from Egyptain bondage was preceded by drying up the waters of the Red Sea; the calamities of the wilderneſs had an iſſue, by drying up the waters of Jordon; and their return from Babylon was preceded by drying up the waters of the Euphrates. But thoſe who receive the authority of the New Teſtament know, that their future return ſhall be preceded by a change in the moral world, greater than either of theſe was in the natural world; that their infidelity ſhall be removed, and that they ſhall cordially unite in the faith of the Meſſiah whom they have always rejected [1]. "Preparing the way" is an alluſion to the expreſſions of Iſaiah (lxii. 10.) "Prepare ye "the way of the people, caſt up, caſt up the "high-way, gather out the ſtones, lift up a "ſtandard for the people," which, from the context, appear obviouſly to refer to the future return of the Jews. They are called "Kings," perhaps in alluſion to their privileges as Chriſtians, for all Chriſtians are kings as well as prieſts to God [2]; or it may be on account of the

(1) 2 Cor. iii. 15, 16, 17. Rom. x. 26.
(2) Rev. i. 5, 6.

the ſuperior glory of their church, after their converſion to Chriſtianity. But for whatever reaſon they are ſo called, the expreſſion is borrowed from the prophets. Thus, Iſaiah (lxii. 3.) foreſhewing the glory of the Jewiſh church, upon their converſion to Chriſtianity, ſays, "Thou ſhalt alſo be a crown of glory in the "hand of the Lord, and a royal diadem in the "hand of thy God." So Zechariah ſays (ix. 16.) "And the Lord ſhall ſave them in that "day as the flock of his people; for they ſhall "be as the ſtones of a crown, lifted up as an "enſign upon the land." They may be called "Kings of the eaſt," either becauſe their progenitor Abraham came from the eaſt to Judea, or it may be a Hebraiſm, meaning ancient. Now, in the latter days, the denomination of ancient pertains to them, in preference to any other nation on earth.

Secondly, The illuſtration given of the ſixth vial, Rev. xix. 5.—10. contains ſeveral expreſſions which obviouſly point out the converſion of the Jewiſh nation. Thus, "the marriage of "the Lamb is come, and his wife hath made "herſelf ready." Embracing the true religion is frequently in ſcripture repreſented by the metaphor of a marriage-covenant; but particularly

ly the converſion of the Jews in the latter days is ſo denominated. "Thy Maker is thine huſ-"band.—The Lord hath called thee, as a wo-"man forſaken and grieved in ſpirit, and a "wife of youth, when thou waſt refuſed, ſaith "thy God," Iſa. liv. 5, 6. "As the bride-"groom rejoiceth over the bride, ſo ſhall thy "God rejoice over thee," Iſa. lxii. 5. As theſe expreſſions refer to the future reſtoration of the Jews to the Divine favour, it is reaſonable to ſuppoſe, that when the apoſtle uſes the ſame expreſſions, he has the ſame times and perſons in view. Indeed they are not applicable, with any propriety, to the Gentiles, on account of the time of this marriage. The Gentile church was married to Chriſt for two thouſand years before. It cannot therefore be ſaid of her, that her marriage is come at the ſixth vial; that it is "then ſhe made herſelf ready; but it is perfectly applicable to the Jews; for "blindneſs is "happened to Iſrael, until the fulneſs of the "Gentiles is brought in, and then all Iſrael "ſhall be ſaved," Rom. xi. 25, 26.

What is ſaid, Rev. xix. 8. "And to her it "was granted that ſhe ſhould be arrayed in fine "linen, clean and white; for the fine linen is "the righteouſneſs of ſaints," manifeſtly alludes to the words of the parable, Matth. xxii. 11.—13. The primary deſign of the parable is to repreſent

preſent the rejection of the Jewiſh nation, and the cauſe of it. They are caſt out from the marriage-feaſt, becauſe they had not the wedding-garment. The Apoſtle John gives the counter part of the parable. He intimates that they are received again, by introducing them as parties in the marriage, arrayed with the wedding-garment. By the wedding-garment, we are to underſtand the righteouſneſs of Chriſt. Their wanting the wedding-garment, ſignifies their infidelity, refuſing to ſubmit to his righteouſneſs; for when the Apoſtle Paul ſhews the reaſon for which Iſrael was rejected, in plain terms, without a parable, he ſtates it thus: "But Iſrael hath not attained to the law of "righteouſneſs. Wherefore? Becauſe they "ſought it, not by faith, but as it were by the "works of the law.—For they, being ignorant "of God's righteouſneſs, and going about to "eſtabliſh their own righteouſneſs, have not "ſubmitted themſelves unto the righteouſneſs "of God. For Chriſt is the end of the law for "righteouſneſs to every one that believeth." Rom. ix. 31, 32. and chap. x. 3, 4. In like manner, the Apoſtle John explains what we are to underſtand by their having the wedding-garment, "the fine linen is the righteouſneſs of "ſaints," that is, a ſubmiſſion by faith to him whoſe name is "THE LORD OUR RIGHTEOUS-

"NESS,"

"NESS," Jer. xxiii. 6. I cannot doubt, therefore, that the Apoſtle John underſtands by the wife married to the Lamb, the converſion of the Jewiſh nation.

Thirdly, The kings of the eaſt are they who execute the wrath of God on the beaſt and his adherents, at the ſeventh vial. This is obvious from the whole ſtrain of the narration. Now, by the uniform teſtimony of the prophets, the Jews returning to their own land, under the auſpices of the Meſſiah, are the inſtruments of divine vengeance on ſpiritual Babylon; at leaſt they who give it the laſt and deciſive blow. Hence it follows, that by the kings of the eaſt the Jews muſt be intended; and in regard they cannot be partakers of the divine favour, nor inſtruments of divine vengeance, while their infidelity remains, we may infer, that the ſixth vial, which prepares their way, intimates their converſion.

The time of their converſion I ſuppoſe to be intended by Daniel, chap. xii. 11. "And from "the time that the daily ſacrifice ſhall be taken "away, and the abomination that maketh deſo-"late ſet up, there ſhall be a thouſand two "hundred and ninety days." He calculates from the beginning of the reign of Antichriſt, of

of whom he ſpeaks in the language of the Old Teſtament. Now, as the reign of Antichriſt ends in 1260 years, and the Millennium commences in 1335 years, this intermediate number of 1290 years refers to the converſion of the Jews. For, without all controverſy, they are members of the Millennial church, in common with the Gentiles, and therefore muſt be converted before the 1335. Again, there is no event which we can ſuppoſe more intereſting to a perſon of Daniel's diſpoſition, than the reſtoration of his brethren to the favour of God. Beſides, no event takes place betwixt the cloſe of Antichriſt's reign and the commencement of the Millennium, ſo important as the converſion of the Jews. It is therefore moſt probably the event intended. If ſo, it takes place thirty prophetic years after the fall of the Pope's temporal ſovereignty; and as the temporal ſovereignty falls in the year 1998, their converſion ſhall happen in the year 2028[1].

I am the more inclined to this calculation, from the parallel ſtated by the Apoſtle, betwixt the conduct of God to the Jews, and his treatment of the Gentiles. "For as ye (the Gen-

"tiles)

(1) The difference betwixt the civil and the prophetic year, is ſo ſmall in the courſe of thirty years, that it is not material to reckon it, for it does not amount to one whole year.

" tiles) in times paſt have not believed God, " yet have now obtained mercy through their " unbelief. Even ſo have theſe (the Jews) " now not believed, that through your mercy, " they alſo might obtain mercy. For God hath " concluded all (that is Jews and Gentiles) in " unbelief, that he might have mercy upon " all," Rom. xi. 30.—32. To make the parallel exact, it is meet that the Jews ſhould remain in unbelief, as long as the Gentiles did. The Gentiles remained excluded from the ordinances of the true religion for 2000 years, from the call of Abraham to the coming of Chriſt. The Jews muſt remain in unbelief for the ſame period.

The prophet Hoſea appears to me to have the converſion of Judah and Iſrael in view. " After two days will he revive us; the third day " he will raiſe us up, and we ſhall live in his " ſight," (chap. vi. 2.). Converſion is frequently repreſented in ſcripture by a reſurrection. The converſion of Iſrael, in particular, is deſcribed by this figure, Ezek. xxxvii. A day in prophetic language has various acceptations. It is put ſometimes for a natural day, ſometimes for a year; and at other times it ſignifies a thouſand years, according to that of the Apoſtle Peter. " One day is with the Lord as a thou- " ſand years, and a thouſand years as one day," (2 Pet.

(2 Pet. iii. 8.) If taken in this laſt ſenſe, it intimates, that the Jews, after remaining excluded from the ordinances of the true religion, and continuing ſtrangers to the influences of the Spirit of God for 2000 years, ſhall immediately, as theſe end, partake of the Spirit of God, and be admitted to the privileges of his children. The unbelief of the Jewiſh nation commenced about the time of Chriſt's perſonal miniſtry; and he was conſiderably advanced in his perſonal miniſtry, in the 28th year of the common reckoning, which anſwers to the 32d year of his age. Their unbelief, therefore, ought to end about *A. D.* 2028.

SECTION VII.

Time of the Battle of Armageddon.

The battle of Armageddon moſt probably will take place forty years after the converſion of the Jews. My reaſons for this opinion are,

Firſt, It requires a conſiderable time to collect the allies of the beaſt. The emiſſaries diſpatched by the dragon, the beaſt, and the falſe prophet, "go forth to the kings of the earth, and of the "whole world." Theſe kings muſt be perſuaded by "lying wonders," Rev. xvi. 14. 16.

After they are perſuaded ſeverally, it requires time to concert together, and to bring up their forces to the place of Armageddon.

Secondly, It requires time on the other hand, to inſtruct the Jewiſh church, after their converſion, and previous to their ſettlement in Judea, when they are to be the model of the ſeveral Chriſtian churches ſpread over the earth.

Thirdly, I ſuppoſe theſe words of the prophet Micah to be applicable to the period which elapſes betwixt the converſion of the Jews, and their ſettlement in the promiſed land. "According to the days of thy coming out of the land "of Egypt will I ſhew unto him marvellous "things," (Mic. vii. 15.) As the days alluded to were forty years, and the Jews are again ſettled in Judea, in conſequence of the battle of Armageddon, I conclude, that the like number of years ſhall run betwixt their converſion and the time in which the battle is fought. By adding therefore forty to the year 2028, we have 2068, as the year in which the battle ſhall be fought.

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SECTION VIII.

Time in which the Millennium begins.

The Jews take poſſeſſion of the land given their fathers, in conſequence of the victory obtained in the battle of Armageddon: But wars follow, in order to deſtroy the ſyſtem of Babylon, and ſubdue the remaining power of the kings who ſupported it. I ſuppoſe theſe wars take up five years, which, in conjunction with the former forty, make up the number 1335. At the end of which the Millennium begins, (Dan. xii. 12.); that is 45 years after the converſion of the Jews; 75 years after the cloſe of the 1260 years of Antichriſt's reign, or the fall of the Pope's temporal ſovereignty; and 1335 prophetic years from the commencement of his reign, in the year 756. At that period the Church being triumphant over the world, and peace univerſally eſtabliſhed, the ſpirit of prophecy begins to reckon the Millennium, *A. D.* 2073; or, in regard the odd days and hours by which the civil year exceeds the prophetic, amount in 75 years to one whole year, by deducting theſe, the Millennium will commence *A. D.* 2072.

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SECTION IX.

Time in which Gog appears.

THE duration of the Millennium is limited to a thouſand years, ſix ſeveral times, in the 20th chapter of the Revelation, which induces me to conſider it as a definite number. Again, I underſtand the number in its plain literal meaning; for though there are obvious reaſons for concealing by myſtic numbers, a long period of calamity, ſuch as that in which Antichriſt reigns, theſe cannot apply to a period of conſolation, ſuch as the Millennium is repreſented to be. The length of the period rather increaſes, than diminiſhes the conſolation promiſed. Further, as the period is meaſured by years only, not by months or days, I take the number to ſignify ſo many civil, not prophetic years. So the Millennium will end *A. D.* 3072. A ſhort time after the cloſe of the Millennium, Gog appears. The exact year I pretend not to determine. At the end of the Millennium, "Satan is looſed out of his "priſon, and goes out to deceive the nations," Rev. xx. 7, 8. But ſome years will be neceſſary to give ſucceſs to his deluſions; and after his artifice has ſucceeded, ſome years more will be neceſſary to collect forces from the "four quar-"ters of the earth," to invade the Church.

After

After the deſtruction of Gog and his army, no event of importance occurs, till the laſt judgment. The whole period that elapſes, from the end of the Millennium to the day of judgment, is expreſsly called "a little ſeaſon," (Rev. xx. 3.) But it may be ſo called abſolutely, as including only a few years; or comparatively with the period that preceded it, and ſo may include a few centuries. Thus the ſeventh head of the beaſt is ſaid to continue "a ſhort ſpace," (Rev. xvii. 10.) that is, compared with the ſixth head, though it continued near two centuries.

But the exact number of years that intervened, either betwixt the end of the Millennium and the day of judgment, or betwixt the deſtruction of Gog and the day of judgment, I know not; and no number has occurred to me, in the prophecies, by which to diſcover it with ſatisfying conviction. It would appear that God has been pleaſed to conceal the length of this laſt period, to keep the Church watchful, looking

(1) We are told, Ezek. xxxix. 12, and 14. that the people of Iſrael were "ſeven months" burying the bones of Gog's army. I have no doubt but the perſon mentioned by the prophet, is the ſame introduced by the apoſtle at the cloſe of the Millennium; and it is obvious, that burying the bones muſt be taken in a ſpiritual, not a literal ſenſe. Perhaps, therefore, the ſeven months may

looking for the appearance of the Judge; and that having given ſo many demonſtrations of his ſecond coming, by the completion of prophecy in the ages that preceded, he will give no more till the laſt trumpet ſounds.

may meaſure, in myſtic numbers, the period that elapſes betwixt the deſtruction of Gog and the day of judgment, making 210 prophetic years. However, candour obliges me to acknowledge that the conjecture is conſiderably weakened by what is ſaid verſe 9. of the ſame chapter, that they were ſeven years burning the armour of Gog's multitude.

A

KEY

TO THE

PROPHECIES,

WHICH ARE NOT YET ACCOMPLISHED.

PART III.

The Events foretold in them.

CHAP. I.

The preſent State of the World and the Church deſcribed in the Prophecies.

BEFORE I proceed to future events, it may not be improper to ſtate the view given in the prophecies of this period in which we live. Such a view is neceſſary to trace the progreſs of events,

events, by shewing the links which, in the chain of Providence, connect the present with future times. Besides, if the view given of the Church and the World agrees with their state and condition in our times, this coincidence affords the strongest evidence that the prophecies which regard future times, shall be likewise accomplished in their season.

We are now in the year 1038 considerably advanced, in the period of 1260 years, allotted to the reign of Antichrist. Now, the remarkable circumstances of this period are the following:

SECTION I.

The Ottoman Empire.

The plague of the sixth trumpet coincides with the latter part of this period, and continues to the conclusion of it, Rev. ix. 13.—21. "And "the sixth angel sounded, and I heard a voice "from the four horns of the golden altar which "is before God, saying to the sixth angel which "had the trumpet, Loose the four angels which "are bound in the great river Euphrates. And "the four angels were loosed, which were pre-"pared for a hour, and a day, and a month, "and a year, for to slay the third part of men. "And the number of the army of the horsemen were

"were two hundred thouſand thouſand: And "I heard the number of them. And thus I "ſaw the horſes in the viſion, and them that "ſat on them, having breaſt-plates of fire, and "of jacinth and brimſtone; and the heads of "the horſes were as the heads of lions; and "out of their mouths iſſued fire, and ſmoke and "brimſtone. By theſe three was the third part "of men killed, by the fire, and by the ſmoke, "and by the brimſtone, which iſſued out of "their mouths. For their power is in their "mouth, and in their tails: For their tails "were like unto ſerpents, and had heads, and "with them they do hurt. And the reſt of "the men that were not killed by theſe plagues, "yet repented not of the works of their hands, "that they ſhould not worſhip devils, and idols "of gold and ſilver, and braſs, and ſtone, and "of wood; which neither can ſee, nor hear, "nor walk: Neither repented they of their mur-"ders, nor of their ſorceries, nor of their for-"nication, nor of their thefts." Every circumſtance of this deſcription has been verified, in the ravages committed by the Turks, and in the eſtabliſhment of the Ottoman Empire.

The Turks were at firſt four ſmall dynaſties, in the neighbourhood of the Euphrates, who at the time appointed by God, ſucceſsfully puſhed their conqueſts weſtward. It is well known,

that their army conſiſted chiefly of horſemen; and that they were remarkable for the uſe of gun-powder. The more we examine into their principles, government and manners, the more ſhall we be convinced, that as they have been, ſo they ſtill are, a horrible ſcourge to the Chriſtian world. Cruel in war, they have deſtroyed multitudes, and ſpread devaſtation by their arms: Inimical to the ſciences and to every improvement, they have eſtabliſhed ignorance, and reſiſted civilization, as far as their dominion extends: Brutal in their manners, they have trampled not only on the pure precepts of Chriſtianity, but on the finer feelings of the human heart, and the ties by which mankind are united together in ſociety, for the gratification of their luſts: Zealouſly attached to the falſe prophet Mahomet, in propagating his religion they have deſtroyed the ſouls of millions; "their "tails were like unto ſerpents, and with them "they do hurt, ver. 19." Now, "the prophet "that teacheth lies, he is the tail, Iſaiah ix. 15." Yet the juſtice of God, in continuing this ſcourge, is vindicated by the conduct of profeſſed Chriſtians. Of them it holds true at the preſent moment, "the reſt of the men which were not kill-"ed by theſe plagues, yet repented not of the "works of their hands, that they ſhould not "worſhip devils (demons,) and idols of gold

"and

"and ſilver, and braſs, and ſtone, and of wood, "which neither can ſee, nor hear, nor walk. "Neither repented they of their murders, nor "of their ſorceries, nor of their fornication, "nor of their thefts." The Greek and Latin Churches zealouſly propagate the demon-worſhip of the ancients, under the name of worſhip given to ſaints and angels. They have eſtabliſhed image-worſhip by law; and a univerſal diſſolution of manners prevails among them, by the teſtimony of their own hiſtorians.

SECTION II.

The Antichriſtian Empire.

A ſecond remarkable circumſtance in the repreſentation of this period, is the reign of Antichriſt. It is accurately deſcribed, and laid before us in various paſſages of ſcripture; chiefly in theſe,—Dan. chap. vii. verſe 7. and 8. 20.—25.; chap. xi. verſe 36.—39.; 2 Theſſ. chap. ii. verſe 3.—12.; 2 Tim. chap. iv. verſe 1.—5.; Rev. chap. xiii.; chap. xvii.

The prophecy in the firſt paſſage repreſents four univerſal monarchies, ſucceſſively following each other, of which the Babylonian empire, exiſting in the prophet's time, was the firſt. It

points

points out a remarkable circumſtance in the fate of the fourth of theſe empires, "That it ſhould "not be followed by another univerſal monar-"chy, but ſhould be divided into ſeveral ſepa-"rate independent kingdoms, repreſented by "the ten horns." And that this ſtate of things ſhould continue till the reign of the ſaints, or the commencement of the Millennium. Accordingly the Roman empire, allowed by all hiſtorians to be the fourth univerſal monarchy, has been divided by the northern nations above a thouſand years ago, into the ſeveral independent kingdoms of Europe; princes have ariſen ſince that diviſion, ambitious of forming a univerſal monarchy. But He who regulates the balance of power, more effectually than the ſchemes of politicians, or the arms of contemporary princes, has uniformly diſappointed their devices, and the order of things repreſented in the prophecy, has been preſerved to the preſent moment.

The prophecy ſhews the particular part of the fourth monarchy, which ſhould be thus divided into ſeparate kingdoms. For it is ſaid that the three firſt beaſts had their lives prolonged, after their dominion was taken away; and all the horns are repreſented as iſſuing from the head of the fourth beaſt. Theſe two circumſtances compared, imply that the original provinces of the fourth monarchy, thoſe ſurrounding

rounding the imperial city, diſtinct from the original provinces of the three former empires, ſhould be thus divided into ſeparate kingdoms. Accordingly we ought to look for them not in Babylon, not in Perſia, not in Greece, but in the European provinces of the Roman empire. There they have been erected. There they are ſtill maintained. The ſame God who diſappointed the European princes, affecting univerſal monarchy, ſet limits to the ravages of the Saracens, and the conqueſts of the Turks, ſo as to prevent effectually their diſturbing that order of things which his word had foretold.

The prophecy further ſhews, "That in the "midſt of, and contemporary with theſe king-"doms ſhould be that of Antichriſt, repreſented "by the little horn; that though a little horn, "he had a mouth ſpeaking great things, and a "look more ſtout than his fellows;" that it ſhould be divers "from the contemporary king-"doms; that he ſhould ſpeak great words againſt "the Moſt High, and think to change times and "laws." Accordingly the Papal dominion has ariſen from the ruins of the fallen empire, and has exiſted among the kingdoms of Europe for a thouſand years. The territory of this potentate is ſmall, compared with the other diviſions of the empire; but his claims are unbounded, arrogating to himſelf authority over all created beings,

ings, in matters temporal and ſpiritual, as being the vicar of Chriſt, and the repreſentative of God.

The nature of his government is different from that of the other kingdoms of Europe, having an eccleſiaſtical ſupremacy joined to the temporal power. His rage for propagating idolatry; his intolerant ſpirit exerted frequently, extenſively, and violently, in perſecuting thoſe who have adhered to God's written word; his attempts to alter or annul the eternal laws of God, by diſpenſations and indulgencies, and to eſtabliſh, by his own authority, as pretended head of the Church, a mode of worſhip diametrically oppoſite to that which pure Chriſtianity enjoins, are facts which the annals of Europe fully aſcertain.

"Theſe things were not done in a corner." "He that runneth, may read."

In the 11th chapter of Daniel, the ſpirit of prophecy having introduced the ſame arrogant opponent of the Deity mentioned before, illuſtrates more particularly the circumſtances of his oppoſition; that he ſhould not "regard the "God of his fathers, nor the deſire of women," (or wives, as it might be rendered;) that inſtead of the God of his fathers, he "ſhould ho-"nour the god of forces, (God's protectors,) "with gold and ſilver, and with precious "ſtones, and pleaſant things." That he ſhould

ſucceed

ſucceed for the defenders or prieſts[1] of thoſe gods-protectors, ſo as to cauſe them "have rule "over many, and divide the land among them "for their reward."

Now though the Pope, by his authority, has not eſtabliſhed nominally the Pagan ſuperſtition of ancient Rome; yet he has enjoined celibacy to the clergy, and ſuch as devote themſelves to a religious life; inſtead of the demon-worſhip of the ancients, he has eſtabliſhed that of ſaints and angels, under the notion of their being protectors to individuals, families, provinces, and kingdoms. He has perſuaded men to build temples, and conſecrate offerings to them; and theſe offerings conſiſt of gold, ſilver, precious ſtones, pleaſant veſſels, and ornaments of various kinds.

He

(1) I take the liberty of differing from Mede in his tranſlation of this paſſage. The word *Asah* is repeatedly tranſlated, *ſucceed*, in the former part of the chapter, particularly ver. 28. The word tranſlated *ſtrong holds*, is allowed to be a figurative expreſſion here, and therefore equally applicable to the prieſts as to the temples; but the ſenſe of the paſſage reſtricts it to the prieſts. It could be no gain or reward to ſaints and angels, that temples were erected, and that they were worſhipped; but it was certainly great gain to the prieſts. Beſides, the conſtruction requires this tranſlation; for the particle *Le*, *for*, is joined to the word *Michtsui*, *defenders*, not to *Meham*, *protectors*, as it ought to have been, according to Mede's tranſlation.

He has ſucceeded ſo far as to render the clergy that ſupport his worſhip, objects of veneration to the multitude; he has introduced them into the courts of princes as their confeſſors and counſellors, and procured a great part of the revenues and lands of Europe to be divided among them for their reward.

As the time approached when this extraordinary character ſhould appear, the ſpirit of prophecy more clearly unfolded the circumſtances reſpecting him, which were before wrapped up in myſtery. After all that is revealed to Daniel, it remained ſtill uncertain, Whether this opponent of the Deity ſhould be a ſecret or an open enemy? How his government ſhould be divers from the other governments contemporary with him? Upon what grounds he ſhould claim ſuch unlimited authority? And by what means he ſhould eſtabliſh that authority in the world? But we have an illuſtration of theſe particulars in the ſecond Epiſtle to the Theſſalonians, chap. ii. ver. 3.--12. The paſſage affords to the unprejudiced mind a ſatisfactory anſwer to theſe ſeveral queries. The apoſtle intimates, "that there "ſhould be a falling away firſt, and that then "that man of ſin ſhould be revealed," that is, that there ſhould be an apoſtaſy from the faith, which would produce Antichriſt. At the ſame time, by the apoſtaſy mentioned, he could

could not mean an abſolute renunciation of the Chriſtian name, for he calls it "a myſtery of "iniquity," and hints that the beginning of it appeared in his own time: "It doth already "work;" of courſe he muſt have in view Hymeneus and Philetus, and others, who fell away from the true doctrines and pure precepts of Chriſtianity, while they adhered to the profeſſion of it; ſo that the man of ſin could not be an avowed, but ſecret enemy, who, under the maſk of an outward profeſſion of Chriſtianity, ſhould contradict its doctrines, and counteract its precepts.

Again, he repreſents him as "ſitting in the "temple of God." The Jewiſh Doctors ſat when they taught; the temple, in the language of the New Teſtament, ſignifies the church. By the expreſſion, therefore, the apoſtle intimates, that this extraordinary perſon ſhould claim and exerciſe the office of a paſtor or teacher in that ſociety, which is by profeſſion the church of Chriſt. This eccleſiaſtical authority, together with the civil dominion repreſented in Daniel, muſt form a government different from that of the contemporary princes.

He further aſſerts, that "he ſitteth in the tem-"ple of God, as God, ſhewing himſelf that he "is God," which implies that Antichriſt would not expreſsly deny God, but claim a delegated

authority from him, as being his viſible repreſentative, at the ſame time uſing that authority, in oppoſing God and exalting himſelf. In perfect correſpondence with this idea, the Biſhop of Rome claims authority to alter the laws of God, as being the vicegerent of God on earth, the viſible head of the church, and the viſible judge of controverſy.

The means by which Antichriſt would eſtabliſh his authority in the world, the ſpirit of prophecy lays before us in theſe expreſſions: "His coming is after the working of Satan, with "all power, and ſigns, and lying wonders, and "with all the deceivableneſs of unrighteouſneſs:" That is, he ſhall arrive at his authority and power, not in the way in which princes commonly extend their dominions, by open force, but by ſecret fraud, particularly by pretending to work miracles[1], ſome of which ſhall be preternatural, performed by the operation of Satan[2], others ſhall be illuſions, performed by ſlight of hand; together with theſe, he ſhall uſe the ſeveral

(1) The Church of Rome, and her ſpiritual head aſſert that miracles are a mark of the true Church; and chiefly by pretending to this power, they maintained their authority in the dark and ſuperſtitious ages.

(2) Aliquando fit in Eccleſia (inquit Lyrannus in Dan. c. xiv.), deceptio populi maxima, in miraculis factis a ſacerdotibus, vel eis adherentibus, propter lucrum temporale. Miracula fieri hominibus ad imagines confluentibus,

ſeveral arts which cunning ſuggeſts to unrighteous men, to pervert or deceive the world[1]. In regard ſome doubts might occur, with reſpect to the nature of the falling away, or apoſtaſy mentioned, 2 Theſſ. chap. ii. ver. 3. it is illuſtrated, 1 Tim. iv. ver. 1.--3. "The Spirit ſpeaketh "expreſsly, that in the latter times ſome ſhall "depart from the faith. Speaking lies in hy- "pocriſy, having their conſcience ſeared with "a hot iron; forbidding to marry, and com- "manding to abſtain from meats, which God "hath created to be received with thankſgiv- "ing of them which believe and know the "truth." The apoſtaſy therefore appears to be no expreſs denial of the Chriſtian name, for theſe apoſtates teach lies in hypocriſy, a character not applicable to thoſe who have laid aſide the profeſſion of Chriſtianity. Beſides, the prominent features of that apoſtaſy are laid before us, to which the doctrines and practices of the

bus, non unquam operatione demonum, ad fallendum inordinatos cultoris. Deo permittente, exigente totium infidelitate. (B. in Can. Miſſæ, c. 9. In ſacramento), (inquit Alex. de Hales, in 4. ſent. 9. 53.) Apparat caro, interdum hominum procuratione, interdum operatione diabolica.

(1) The various arts of Papal Rome to eſtabliſh her authority, as well as her ſucceſs, cannot be expreſſed better than in Scripture language; "By her ſorceries were all "nations deceived."

the church of Rome accord, as face anſwers to face in a glaſs.

Theſe features are :—The doctrines concerning demons[1] ;—the prohibition of marriage ;—and the command to abſtain from certain meats.

The Pagans aſſerted concerning their demons, that they were beings of a middle nature, betwixt the ſovereign gods and mortal men[2] ; that they were agents and mediators betwixt the ſuperior gods and men ; ſo Plato[3], " God is not " approached by men, but all the commerce " and intercourſe bewixt gods and men are " performed by the mediation of demons. De- " mons are reporters and carriers from men to " the gods, and again from the gods to men, of " the ſupplications and prayers of the one, and " of the injunctions and rewards of devotion " from the other." That ſome of them were originally men, who, on account of their virtues, were raiſed to the rank of demons after their death ; ſo Heſiod inform us, " That when theſe " happy

(1) That διδασκαλιαις δαιμονιων, ſignify doctrines of which demons are the object, will appear by comparing ſimilar expreſſions in Scripture, particularly Heb. vi. 2. βαπτισμων, διδαχης, &c. ſignify doctrines concerning baptiſm ; the laying on of hands ; the reſurrection of the dead, and the life eternal.

(2) Παν το δαιμονιον μεταξυ εστι θεου τε και θνητου. Plato in Sympoſio.

(3 In his Sympoſium.

"happy men of the firſt and golden age of "the world were departed this life, great Ju-"piter promoted them to be demons, that is, "keepers and protectors of earthly mortals, "overſeers of their good and evil works, and "givers of riches." This order of demons found place in the religion of the ancient Romans, under the names of Penates, Lares, and Manes Dii; of them Cicero ſays[1], "Let them "worſhip the gods, both thoſe who were "ever accounted celeſtial, and thoſe whom "their own merit has advanced to heaven." Again, "Let the rights of ſeparate ſouls be in-"violable, and let them account the deceaſed "worthies as gods." Beſides theſe, their theologiſts introduced another kind of demons, more high and ſublime, who had never been linked to a mortal body, but were from the beginning always the ſame[2]. The heathens further maintained concerning their demons, that they ought to be worſhipped, by making images, building temples, rearing altars for them, and burning incenſe before them. Who is it therefore that examines without prejudice the doctrines of the church of Rome concerning ſaints and angels, who

(1) Cicero de Legibus, lib. ii.

(2) Apuleius de dic. Socratis. Plutarch de Defectione Oratorum.——Mede's Works, p. 631.

who is not convinced that they have revived the ancient doctrines concerning demons, as to their nature, office, origin, and the manner of worſhipping them[1]; and that of them the Spirit ſpeaketh expreſsly, when he ſays, "ſome ſhall "depart from the faith, teaching doctrines con- "cerning demons."

Another doctrine of the apoſtaſy foretold is, the prohibition of marriage. The application of this to the church of Rome requires no proof. No

(1) See on this laſt head, Middleton's letter from Rome, in which he proves, from the teſtimony of the Claſſics, compared with what paſſed under his own eye, that the mode of worſhip now eſtabliſhed in Rome, differs not in the moſt trivial circumſtance from that practiſed by the ancient Romans, except in the name; that it is mere Paganiſm, with a Chriſtian aſpect.

The moſt abſurd part of the doctrines concerning demons, the worſhip of images, is not only practiſed over all the dominions of the Church of Rome, but it is alſo defended by the arguments which the Pagan Theologiſts ſuggeſted; namely, that men worſhip, not the dead image, but the Being repreſented by it. So Arnobius (Adverſus Gentiles, lib. vi.) introduces the Gentiles defending their image-worſhip in this manner. "Neque nos æra, neque "auri argentique materias, neque alias quibus ſigna "confiunt, eas eſſe per ſe Deos, et religioſa decernimus "nomina. Sed eos in his colimus, eoſque veneramur, "quos dedicatio infert ſacra, et fabrilibus effecit habi- "tare ſimulacris."

No doubt ſome of the early heretics decried marriage, in which they ſhewed the ſpirit of the Antichriſt foretold, but it remained for the Roman oracle to eſtabliſh by his authority, and to repreſent as a Chriſtian inſtitution, the celibacy of the clergy, and ſuch as devote themſelves to a religious life.

As to abſtinence from particular kinds of meat, another doctrine of the apoſtaſy foretold, let the devotees of Rome ſpeak their ſentiments plainly, and they will acknowledge how much of real religion (in their opinion) conſiſts in abſtaining from fleſh on Fridays, during Lent, and other faſts appointed by their Church. Or if they ſhould not ſpeak their ſentiments ſo plainly, all thoſe acquainted with the commerce of Europe, can teſtify how much it is affected by the ſuperſtitious reverence paid to this apoſtatical precept, over all the dominions of the church of Rome, in procuring a ready ſale for the vaſt quantities of fiſh taken on the coaſts of Europe, and even of America, to ſupply the want of fleſh, from which the votaries of Rome piouſly abſtain. In order to fulfil every circumſtance, mentioned in the prophecy, theſe ſeveral doctrines have been introduced into the world, recommended to the veneration of mankind, and finally eſtabliſhed as laws binding on the conſcience, by pretended

pretended miracles, and fabulous legends, the arts of thoſe who teach lies in hypocriſy.

In

(1) As an inſtance of fabulous legends being uſed to recommend image-worſhip, one of the apoſtatical doctrines, take the account of Bale, (Script. Illuſt. Britan. as quoted by Mede, b. iii. ch. 6.) He relates, that about the year 712, one Egivin of Worceſter publiſhed in writing certain revelations, yea expreſs viſions he had ſeen, wherein he was enjoined to ſet up in his dioceſe of Worceſter the image of the Bleſſed Virgin, for the people to worſhip; which Pope Conſtantine I. having made him confirm by an oath, not only ratified by his bull, but cauſed Brithwald the Archbiſhop to hold a council of the whole clergy at London, to commend them to the people.

In that idolatrous council, the 2d of Nice (Act 4.) one of their proofs, among many others of a ſimilar nature, for worſhipping of images, is a tale (quoted out of I know not what Soppronius) of a certain recluſe, who uſing to worſhip an image of the Virgin Mary, holding Chriſt in her arms, had been a long time tempted by the Devil to fornication; for which the old man being much grieved, the devil viſibly appeared to him, and told him in plain terms, but under an oath of ſecrecy, that he would never ceaſe to vex him, until he left off worſhipping the image of the Bleſſed Virgin.

The monk, notwithſtanding the Devil had made him ſwear by the Moſt High he ſhould tell nobody, yet acquaints one Abbot Theodore with the buſineſs, who not only allows of his perjury in revealing it, but gives him this

In the 13th and 17th chapters of the Apocalypſe the finiſhing touch is given to the deſcription of Antichriſt; whatever was obſcure in the former paſſages is there cleared up. Every queſtion that can occur to an inquiſitive mind is fully anſwered, particularly reſpecting the ſeat of his government, the time of its erection, the temper and ſpirit of it, its form and manner.

The ſeat of government appears to be the city of Rome; for we are told, that the dragon "gave "him (the beaſt) his power, and his ſeat," (or throne.) The dragon repreſents Satan ruling by means of the Pagan Roman Emperors; "giv-"ing his ſeat to the beaſt," muſt therefore ſignify, that he would beſtow on Antichriſt the ſame throne on which they governed, that is, the city of Rome. Again, the ſeven heads with which the beaſt is repreſented, ſignify ſeven mountains, on which the woman ſitteth, chap. xvii. 9; a mark well known to be deſcriptive of Rome. But to put the matter beyond all controverſy,

this ghoſtly reſolution: "Συμφερει δε σοι μη καταλιπειν τυτην-"πολιν ταυτην πορευθεν εις ον μη ειστηλθης. η ινα αρχηστο προσκυνειν "τον Κυριον ημων και Θεον Ιησυν Χριστον μετα της ιδιας αυτε μητρος, "εν εικονι. It were better he frequented all the ſtews in "the city, than not to worſhip Chriſt and his Mother "in an image." I am afraid ſome of this monk's ſucceſſors ſtill obſerve this wholeſome counſel. Ibid.

troverſy, he adds, ver. 18. "The woman thou "ſaweſt is that great city which reigneth over "the kings of the earth;" a character applicable to Rome only, termed in the days of the Apoſtle John, the Miſtreſs of the World.

The time of its erection is pointed out, by directing our attention to the ſucceſſive forms of government exerciſed in the city of Rome, of which the Antichriſtian dominion is declared to be the eighth. So the angel, interpreting the ſeven heads, ſays, Rev. xvii. 10. "There are "ſeven kings: five are fallen, one is, and the "other is not yet come; and when he cometh, "he muſt continue a ſhort ſpace. And the beaſt "that was, and is not, even he is the eight, "and is of the ſeven, and goeth into perdition." Kings, in the language of prophecy, ſignify kingdoms, or a ſucceſſion of perſons in authority[1]. Here they denote ſo many forms of government, ſucceſſively exerciſed in the city of Rome. Of theſe, ſays the angel, "five are fal-"len, and one is;" that is, five are already paſſed previous to the viſion, and the preſent form of government, the imperial, is the ſixth. This repreſentation perfectly accords with that of Tacitus the Roman hiſtorian[2]. "Rome," ſays

(1) See Dan. vii. 17.—23. Dan. viii. 20, 21, 22.
(2) Tacit. Am. lib. i. c. 1.

ſays he, "was firſt governed by kings, then by "conſuls, by dictators, by decimviri, by mili-"tary tribunes, with conſular powers." The next diſtinct form of government was the imperial, ſettled by Auguſtus, and exerciſed by Domitian at the time of the viſion; ſo that the angel ſays with all propriety, "One is." He then directs us to look forward, till the imperial form of government ſhould paſs away, and another not exiſting at the time of the viſion ſhould be ſet up, which would continue but a ſhort ſpace, and repreſenting this as giving place to the Antichriſtian dominion, making the eighth form of Roman government.

Now, it is well known that the imperial form of government continued in Rome, till Odoacer king of the Heruli obliged Auguſtulus to abdicate the empire. Odoacer in a little time was overcome, and ſlain by Theodoric king of the Oſtrogoths. The Oſtrogoths were ſtripped of their conqueſts by the generals of Juſtinian, emperor of the eaſt. Juſtinian conſtituted Rome and its territory a ſmall dutchy, ſubject to his deputy, under the title of Exarch, reſiding at Ravenna. This was the only new form of government ſince the fall of the imperial; for the Goths and Oſtrogoths governed Rome, by the title of Kings of Italy, which was only one of the ancient forms revived. Rome remained ſubject

ject to the Exarch of Ravenna, till by a grant of Pepin king of France the Exarchate was given to the Biſhop of Rome, which his ſucceſſors retain to this day. Upon his being raiſed to the rank of temporal prince, Rome became again the ſeat of government, and of a government perfectly diſtinct from all the different forms exerciſed in it before, ſo that, according to the interpretation of the angel, he is the eighth that goeth into perdition. There is an admirable propriety in the angel's expreſſion, if attentively conſidered. "He is the eight, he is of the "ſeven;" that is, the Antichriſtian dominion that ſhall be erected in Rome, may in ſome reſpects be termed the eighth form of government, though in other reſpects the ſeventh. The reaſons will appear obvious, if the hiſtory of Rome is attentively conſidered. From the extinction of the imperial to the erection of papal dominion, Rome was not the ſeat of govenment: Neither Odoacer, Theodoric, or his ſucceſſors, nor the Exarchs of Ravenna, reſided in Rome, or took a title from Rome. Their government there could not be repreſented with propriety as exerciſed by Rome, that is, as a diſtinct head of Roman government; for this reaſon, thoſe were but ſeven heads, and the Antichriſtian dominion may be reckoned the ſeventh. But in regard a conſiderable period of time elapſed betwixt

twixt the imperial and papal dominion, and that Rome appears during that period in a ſtate perfectly diſtinct from what it was before or after, it was neceſſary to mention this in the explication of the emblem; and on this account, the Antichriſtian dominion is termed by the angel, the eighth.

Another expreſſion of the angel is well worthy of attention, "And the beaſt that *was*, and "is *not*, even he is the eight." The words are an illuſtration of what was ſaid, chap. xiii. 3. "And I ſaw one of his heads as it were wound-"ed to death, and his deadly wound was heal-"ed:" Whereas in the tranſition from one head to another, during the courſe of the firſt ſix, there was no hazard to the life of the beaſt; yet he mentions, that in the tranſlation from the ſixth to the ſeventh or laſt head, the life of one beaſt ſhould be extinguiſhed for a ſeaſon, but again revived; that is, in the ſeveral changes from one form of government to another, during the firſt ſix, there was no danger to the exiſtence of the empire, but that in paſſing from the ſixth to the laſt form of government, the exiſtence of the empire would be extinguiſhed for a ſeaſon; that Rome would receive a blow, which, in human appearance, would prove mortal to its power and dominion; yet that a new form of government would be ſet up, which, to the

the aſtoniſhment of the world, would revive its grandeur and empire, and that this form of Roman government was the Antichriſt meant. This is a deciſive circumſtance. The empire was extinguiſhed by the ſword of Odoacer, and remained extinct under the Oſtrogoths and emperors of the eaſt. During all that period, Rome was not the metropolis of a great empire, but the inconſiderable town of a petty dutchy. She was no more the conquering city, that gave laws to an obedient world, but the defenceleſs prey of every bold invader. Comparing her ſituation at that period with the paſt, was there not reaſon to ſay, Imperial Rome, where is ſhe? She, once the terror of her enemies, and the glory of her allies, "was, but is not." Conſidering the courſe of human events, was there not reaſon to infer, that her glory was for ever extinguiſhed? that her fate would be ſimilar to that of the ancient ſeats of empire? that ſhe ſhould become in a little time a deſerted Ninevah, or ruinous Babylon? But it was not ſo. Behold the Biſhop of Rome inveſted with the rights of a temporal ſovereign! animated by a bold ambition, making haſty ſtrides to univerſal empire! ſee thoſe daring attempts crowned with amazing ſucceſs! ſo that in proceſs of time, Papal Rome, by the thunder of her excommunications, became more formidable to a ſuperſti-

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tibus world, than ever Imperial Rome was, by the valour of her legions, to the affrighted nations. The thinking part of mankind beheld with aſtoniſhment the growing greatneſs of the ambitious Pontiff, which they dared not to check; while the ſuperſtitious and the ignorant ſubmitted to a more than ſervile ſubjection, an idolatrous adoration, of the ghoſtly Ruler of Rome. Such are the well known facts which hiſtory relates, and ſure the emblems of the viſion repreſent them with accuracy and propriety; for the world is ſaid "to wonder, and they "that dwell on the earth to worſhip the beaſt, "whoſe deadly wound was healed."

The ten horns afford another mark of the time in which the empire of Antichriſt ſhould be ſet up in the world. This mark was given in the prophecy of Daniel mentioned above; here there is an explication of it by the angel interpreter, chap. xvii. 12. "And the ten horns which "thou ſaweſt, are ten kings, which have re- "ceived no kingdom as yet; but receive power "as kings one hour with the beaſt." He intimates that the Roman empire ſhould not be followed by another univerſal monarchy, according to the uniform courſe of human events before, but that it ſhould be divided into ſeveral ſeparate independent kingdoms; directing our attention to that remarkable circumſtance, as a mark

mark of the time in which Antichriſt ſhould reign; becauſe ſuch a diviſion of the empire muſt take place before his appearance, and the kingdoms then erected muſt remain coeval with the reign of Antichriſt, during its continuance. Accordingly the northern nations diſſolved the unity of the Roman empire, ſet up the ſeveral kingdoms of Europe[1], which had no exiſtence at the period

(1) Learned men have diſcovered juſt ten kingdoms erected by the northern nations, after the fall of the imperial form of government: For my part, I think it not neceſſary to be ſo exact. The frequent application of ten, in ſcripture, to an indefinite number, juſtifies ſufficiently our taking it in that ſenſe here. Thus, ten times (Gen. xxxi. 7. 41.), ſignify many times; ten women (Levit. xxvi. 26.), are many women; ten ſons. 1 Sam. i. 8. are many ſons; ten men, Eccl. vii. 9. ſignify many men. Beſides, the prophecy repreſents ſuch changes in horns, that if they were intended to point out the exact number of kingdoms, it would be neceſſary to repreſent the beaſt, ſometimes with more, ſometimes with fewer; whereas he is every where repreſented with ten. Thus, Dan. vii. the beaſt is firſt repreſented with ten horns; then we are told that another horn came up after them, ſo they made eleven; but this laſt horn plucked up three of the firſt by the roots, ſo there remained but eight; yet the ſame beaſt is repreſented throughout the Apocalypſe, with ten horns. The truth is, that the kingdoms erected by the northern nations, were variable as to their numbers; but as they were many when ſet up at firſt, they continue to be many ſeparate kingdoms ſtill; which fully vindicates the prophetic repreſentation.

period of the viſion; and theſe kingdoms remain coeval with the Papal dominion in Rome for a thouſand years paſt.

The ſpirit of the Antichriſtian government is repreſented chiefly by three characters, arrogance, idolatry, and perſecution. Arrogance is held forth in theſe expreſſions, Rev. xiii. 5. "And "there was given to him a mouth, ſpeaking "great things." This character was largely de- "ſcribed by the former prophets. The ſame expreſſions are uſed Dan. vii. 8. and explained verſe 25. "He ſhall ſpeak great words againſt "the Moſt High,—and think to change times "and laws;" and chap. xi. 36. "He ſhall exalt himſelf, and magnify himſelf above every "god, and ſpeak marvellous things againſt the "God of gods." Of him the Prophet Iſaiah ſays, chap. xiv. 13. and 14. "Thou haſt ſaid in "thine heart, I will aſcend into heaven, I will "exalt my throne above the ſtars of God; I will "ſit alſo in the midſt of the congregation, in "the ſides of the north: I will aſcend above "the height of the clouds, I will be like the "Moſt High."

The Apoſtle Paul, treating of the ſame character ſays, "He oppoſeth and exalteth him- "ſelf above all that is called God, or is wor- "ſhipped; ſo that he, as god, ſitteth in the

" temple of God, ſhewing himſelf that he is " god."

The idolatry of this power is pointed out under the terms of blaſphemy[1], Rev. xiii. 6. and fornication, chap. xvii. 1.–5. And his perſecuting the true worſhippers of God is mentioned in plain terms, chap. xiii. 7. " It was given to " him to make war with the ſaints, and to over- " come them," a circumſtance which exactly agrees with the repreſentation of the prophet Daniel, (chap. vii. 21. and 25.) " I beheld, and " the ſame horn made war with the ſaints, and " prevailed againſt them;—he ſhall wear out " the ſaints of the Moſt High." And the woman carried by the beaſt, is ſaid to be " drunk- " en with the blood of the ſaints, and with the " blood of the martyrs of Jeſus," chap. xvii. 6.

The avowed claims of the Roman pontiff, the uniform practice of the Church of Rome, guided by his authority, and the public records of Europe, abundantly ſhew how applicable theſe characters are to the papacy.

Indeed the facts on which the proof is built, are acknowledged by the moſt zealous defenders of the ſee of Rome, though the criminality of theſe facts is denied. By a deluſion common to all irreclaimable ſinners, they call the vices to which they are addicted, by the name of thoſe virtues

(1) Compare with Iſa. lxv. 7. and Ezek. xx. 27, 28.

virtues which they reſemble. Arrogance is with them, lawful authority. Idolatry is dovotion; and perſecution is zeal in propagating the faith, and purging the world of heretics. The tyrant Nero would not acknowledge that he exceeded lawful authority. The Heathens defended their idolatry by the ſame ſophiſtical arguments which the Church of Rome offers at this day. And the apoſtate Jewiſh Church fancied they did God good ſervice, when they put to death Chriſt and his Apoſtles. We might expect that the Church of Rome, animated by the ſame ſpirit, would be under the influence of the ſame deluſion. But what is more to our purpoſe, the Prophecies expreſsly mention this deluſion. It is of them the apoſtle ſays, (2 Theſſ. ii. 10, 11, 12.) "Becauſe they received not the love of the "truth, that they might be ſaved: For this "cauſe, God ſhall ſend them *ſtrong deluſions*, "that they ſhould believe a lie: That they "might be all damned who believe not the "truth, but had pleaſure in unrighteouſneſs." When the prophecies are more abundantly fulfilled by the lapſe of time, and ſpiritual Babylon is more clearly revealed, by the plagues which God will inflict in his providence, ſtill this deluſion continues. When "the fifth angel poured "out his vial on the ſeat of the beaſt, and his "kingdom was full of darkneſs, they gnawed "their

" their tongues for pain, and blaſphemed the " God of heaven, becauſe of their pains and their ſores, and repented not of their deeds." Rev. xvi. 10, 11.

The form of the Antichriſtian government is deſcribed in this prophecy. The form of any government, diſtinct from the ſpirit of it, is neither good or evil; it is not therefore ſo liable to miſrepreſentation by the bias of our prejudices and paſſions. It is a matter of hiſtorical inveſtigation rather than of moral diſquiſition. The Antichriſtian government appears from the prophecy to be very complex; yet the ſeveral conſtituent parts, and their relations to each other, are minutely delineated, ſo that there is little probability the repreſentation will ſuit any other government but that which the ſpirit of prophecy had in view. The conſtituent parts of Antichriſt's government are theſe: The firſt beaſt, deſcribed chap. xiii. 1.—10. chap. xvii. 7. The horns of the firſt beaſt, chap. xiii. 2. and chap. xvii. 12.—18. The ſecond beaſt, xiii. 11.—17. The image of the firſt beaſt, chap. xiii. 14, 15. The woman carried by the beaſt, chap. xvii. 1.—6. and 18.

In the two firſt verſes of the 13th chapter, we have a general repreſentation of the Roman empire, under the emblem of a beaſt with ſeven heads; that is, as ſubſiſting under ſeven different

rent forms of government, which include the whole period of its exiſtence, from the foundation of the city to its final deſtruction. From the 3d verſe, though the term beaſt is retained, there is a tranſition in the idea conveyed by it from the *collective body* of the empire to the *ſeventh head* of that empire, which makes the firſt a beaſt as diſtinct from the ſecond, and conſtitutes the principal part of the Antichriſtian government. By an uſual figure of ſpeech, the whole is put for a part. As this is an obſervation of the laſt importance, in forming diſtinct ideas of the ſeveral ſymbols uſed in this chapter, it will be neceſſary to eſtabliſh the truth of it.

And in order to this, conſider the interpretation of the angel, Rev. xvii. 7.-13. expreſsly deſigned to ſhew "the myſtery of the beaſt." In that paſſage, the term Beaſt is uſed five ſeveral times, yet four times of theſe five the angel muſt be underſtood to deſcribe by the term, not the collective body of the empire, but the ſeventh or laſt head. Thus, ver. 11. "The beaſt that was and "is not, even he is the eighth, he is of the ſeven." This cannot in any ſenſe apply to the collective body of the empire, but obviouſly refers to the head, ver. 12. "and the ten horns—receive "power as kings one hour with the beaſt." This cannot mean that they ſhould receive power at the ſame time with the collective body of

of the empire, for they make a part of it, and it were a ſoleciſm to ſay, that they would receive power when they would receive power. The intention is to ſhew, that they would be contemporary with the ſeventh head here deſigned by the general term Beaſt, ver. 13. "Theſe "ſhall give their power and ſtrength unto the "beaſt." Not ſurely to the collective body of the empire, for that would be giving their power to themſelves, but to the ſeventh head of the beaſt then reigning; ver. 17. "For God hath "put in their hearts to give their kingdom unto "the beaſt," that is, to the ſeventh head.

That the term Beaſt here ſignifies the head of the Antichriſtian empire diſtinct from the body, is confirmed, by comparing this with the parallel paſſage, Dan. vii. 20, 21, 24, 25.; for all the characters here given of the beaſt are applied there to the little horn. Now, the fourth beaſt in Daniel's viſion correſponds with the collective body of the empire, and the little horn is the ſame power repreſented to the apoſtle by the ſeventh head. Beſides, the characters here given fully apply to the head, but not at all to the collective body of the empire. Thus, Rev. xiii. 3. "all the world wondered after the beaſt", repreſents the ſtupid admiration of the world for the papacy, or the aſtoniſhment of mankind to ſee the power of Rome revived in this new form

of

of government. In whatever way you take it, it is applicable to the head, not to the collective body of the empire; ver. 4. "And they "worſhipped the beaſt," cannot in any tolerable ſenſe apply to the whole body of the empire; but the application of it to the head is obvious; for it is perfectly conſiſtent with truth, that the veneration for the Roman ſee roſe to an idolatrous adoration of its poſſeſſor; ver. 5. "And "there was given unto him a mouth ſpeaking "great things, and blaſphemies." This aptly repreſents the unbounded ſupremacy claimed by the head, and the idolatrous doctrines and practices recommended by him. True it is, that the blaſphemies uttered by this monſter were ſwallowed by the empire; but the character given here is, not the receiving but the uttering of them, ver. 7. "And it was given to "him to make war with the ſaints, and to over-"come them." On this character chiefly, Mede founds his idea, that the collective body of the ſecular empire is here intended; becauſe the perſons deemed heretics were put to death, in all parts, and by all the princes of the empire.

They were ſo, but ſtill it was by the inſtigation of the ſee of Rome, who employed for this purpoſe decrees, and enforced thoſe decrees by interdicts and excommunications; nay, even ſometimes

ſometimes deprived the ſecular princes of their territories, for neglecting to purge their dominions of the pretended heretics. As in a living creature the act of the members is aſcribed to the head, by whoſe will they move; and particularly, an animal having horns, puſhes with his horns, by the direction of the head which carries them: So here the perſecution carried on in all parts, and by all the princes of the empire, is aſcribed to the head, by whoſe nod they are moved. "And power was given him over "all kindreds, tongues, nations, and lan-"guages." It is not true, that the collective body of the empire has power over all nations, or a part of all nations; but it is literally true, that the ſee of Rome has diſpatched emiſſaries to all the corners of the known world, whoſe chief buſineſs is to inculcate the doctrine of the Pope's ſupremacy, and in all countries they have made ſome proſelytes, ſo that a part of all kindredsto ngues, nations, and languages, have ſubmitted themſelves to this ſeventh head of the Roman empire.

Having thus aſcertained, that by the firſt beaſt, the ſpirit of prophecy underſtands the ſeventh or laſt head of the Roman empire; let us ſee how the characters given, ſo far as they reſpect the form of government, accord to the papacy. The characters are theſe: That he ſhould exer-

ciſe

ciſe a form of government, diſtinct from all thoſe exerciſed in that city before: That he ſhould be contemporary with ſeveral ſeparate independent kingdoms, erected out of the diſſolution of the empire: That the territory of this prince ſhould be ſmall, compared with the other diviſions of the empire; for he is called the Little Horn, and conſequently very ſmall, compared with the ancient empire in its undivided ſtate; yet that his power ſhould be abſolute over the contemporary kings, within the compaſs of the empire, and ſhould in ſome meaſure extend over all nations.

Were we to form conjectures concerning this prophecy, before it was accompliſhed, we would be diſpoſed to think, that ſome of the characters here given are inconſiſtent with others. Does it not appear contrary to our ideas of human nature, as it has been unheard of in the annals of the world, that a petty prince ſhould abſolutely command ſeveral other princes, each of whom had larger dominions and more forces than him; yet by the event every character is verified. It is obvious that a prince now reſides in the city of Rome, whoſe predeceſſors in office have reſided in it as the ſeat of their government above a thouſand years: That the form of his government is different from every form exerciſed in that city before: That

he aroſe to the height of his power upon the ruins of the divided empire, and has exiſted all along contemporary with the kingdoms erected out of its diſſolution: That his territory is ſmall, compared with the dominions of the contemporary princes. Yet it is beyond all controverſy, that this petty prince has claimed and exerciſed the moſt unlimited authority over the contemporary princes of the empire, by taxing their ſubjects, inſulting their perſons, and depriving them at times of their dominions; while his emiſſaries, numerous as gnats in the ſummer-ſun, have ſpread themſelves over all nations, and every where made ſome proſelytes to the doctrine of his ſupremacy. The ten horns make another part of Antichriſt's government; they are repreſented in the viſion, as growing on the ſeventh head, conſequently moveable by his nod; they are at the ſame time repreſented with crowns, to intimate that they are independent kingdoms. The myſtery and apparent inconſiſtency of this repreſentation is cleared up by the angel interpreter, chap. xvii. 12, 13. 17. "The ten horns which thou ſaweſt are ten kings, "which have received no kingdom as yet, but "receive power as kings one hour (at the ſame "time) with the beaſt. Theſe have one mind, "(the ſame mind) and ſhall give their ſtrength "and power unto the beaſt;—for God hath put

"in

" in their hearts to fulfil his will, and to agree " and give their kingdom to the beaſt, until the " words of God be fulfilled." He ſhews that theſe kingdoms ſhould not be ſubject to the civil dominion of the ſeventh head, either as natural ſubjects, or as conquered kingdoms, but ſhould be independent of him, and of each other; yet that they would, by a voluntary ſubmiſſion, contribute their power to ſupport his authority; particularly in perſecuting the faithful followers of Chriſt. " Theſe ſhall make war with the " Lamb." The event has fully juſtified the viſion and the interpretation. The kingdoms of Europe conſtitute no part of the territory ſubject to the Biſhop of Rome; many of the ſovereigns of Europe, even in a dark and ſuperſtitious age refuſed to hold their kingdoms as fiefs of the Roman ſee; but they voluntarily ſubmitted to his ſpiritual juriſdiction, and became his ready agents in extirpating pretended heretics out of their dominions. They gave their power to ſupport his ſentences; they gave the authority of their laws, and the force of their arms. The perſons denounced heretic by him, they put to death, by private aſſaſſinations and by public executions; nay, they levied armies at his inſtigation, and ſacrificed thouſands of their inoffenſive ſubjects as victims of papal cruelty. In the year 1209, the Count of Thouloufe was repreſented

ſented as harbouring the Albigenſes in his dominions: An army of croſs-bearers was raiſed againſt him, by means of Innocent III. It conſiſted of four hundred thouſand perſons, among whom were five or ſix biſhops. They took the town of Beziers, and put all to the ſword, to the number of ſixty thouſand, purſuing the war with like cruelty and fury in many other places; and Mountfort, the general of this holy war, was rewarded with the greateſt part of the Count of Thouloufe's dominions. The latter being depoſed as a favourer of heretics, the former was, for his good ſervices, declared lord of all the countries he had conquered[1].

Much about this time, the inquiſition was ſet on foot; a tribunal which arreſts upon ſuſpicion, convicts by torture, and puniſhes with unparalleled ſeverity. Among the laws of that tribunal, collected into one body by order of Charles V. in the year 1550, are the following: "It ſhall "not be lawful for any, except the divines ad- "mitted by the Univerſity, to diſcourſe or enter "into controverſy concerning the ſenſe of Scrip- "ture. Whoſoever ſhall preſume to do ſo, from "the day of his crime, he ſhall be deemed in- "teſtate, and have no right to diſpoſe of his own "effects. In puniſhment there ſhall be degrees. "When the guilty are brought to repentance, "if

(1) Mezeray's Hiſt. de Fran. *Ann.* 1209.

" if men, they ſhall be put to death with the " ſword; if women, they ſhall be buried alive. " When they remain contumacious, they ſhall " be burnt, and their effects confiſcated[1]."

The reader will readily call to mind the maſſacre of Paris, on the 24th Auguſt 1572, when ten thouſand Hugonots were ſlaughtered in one night, in cold blood, without a ſhadow of reaſon but their being Proteſtants. The number of Proteſtants put to death in Spain and the Low Countries, by Philip II. at the inſtigation of the ſee of Rome, ſurpaſſes, at a moderate computation, two hundred thouſand. The Waldenſes, in every age, afforded employment for the perſecuting ſpirit of the papal ſee; but in the years 1655, 1686, and 1696, the preſecution was carried on with peculiar marks of enormity[2].

Switzerland, after the Reformation, became a theatre of papal tyranny. Cardinal Ghiſleri, afterwards known by the name of Pius V. on account of the ſervices he had rendered the Roman church, by the deſtruction of heretics, was appointed Commiſſary-general of the inquiſition. Clothed with that terrific character, he went to Switzerland, where he diſcharged the office with a zeal for the Catholic faith, ſuitable to the expectations that had been formed of him. Two hundred

(1) Apud Burgundium, in Hiſt. Belg. lib. ii.

(2) Giles Hiſt. des Egl. Vaudorſis, ch. 49. p. 353.

hundred and fifty-seven were burnt at one stake at St. Gall. Such as had opportunity of withdrawing from the persecution fled to the mountains, to conceal themselves in dens and caves of the earth; but even those places that afforded shelter to the wild beasts, could not secure the unhappy sufferers from the diligence of the zealous Ghisleri; for he pursued them to their retreats, and sacrificed thousands as victims of papal cruelty. He carried on this persecution in the middle of winter; so that numbers who might have escaped his diligence perished through the inclemency of the season. Many were found frozen to death in the snow, and among these a mother and her child; the child still hanging at her breast. All these circumstances are related by the writer of his life, as actions which justly merited the rank of a saint; and accordingly he was canonized by Clement XI. *A. D.* 1712. In England, during the reign of Queen Mary, much of the best blood in the nation was shed, to support the Roman faith, and that too with peculiar marks of enormity. In Guernsey, a woman great with child was tied up to the stake, and the flames kindled round her. When the fire began to operate, her pains came upon her, and she was delivered of a living child. A humane spectator snatched the infant out of the flames; but the magistrates,

who

who were preſent, conferred together; the reſult of their deliberation was, to decree that the child was born a heretic, and therefore ought not to live. Accordingly, with theſe devout ſentiments which their religion inſpired, ſimilar to thoſe of the worſhippers of Moloch, the helpleſs innocent infant was thrown back into the flames, where his mother was in anguiſh expiring.

In Ireland, during the reign of Charles I. *A. D.* 1640, the Catholics of that kingdom aroſe, unprovoked, in the night, and cut the throats of forty thouſand Proteſtants. "Thoſe who eſcaped (ſays Hume), hurried along through the hoſtile territories, and found every heart not immured in unrelenting barbarity, guarded by the more implacable furies of miſtaken piety and religion." As theſe facts cannot be denied, Catholics endeavour to ſcreen their faith from the odium which they naturally occaſion, by ſaying, "that theſe perſecutions were carried on by the civil power;" and that is granting what the prophecy foretold. The monſtrous wild beaſt, repreſenting Antichriſt, puſhes at the Lamb and his followers with his horns; and theſe horns are the ſeveral Sovereigns of Europe, or, in other words, the civil power.

A third member of the Antichriſtian government is the ſecond beaſt, (verſe 11.--14.), by which

which the ſpirit of prophecy repreſents the Roman clergy, which will appear from a careful peruſal of the paſſage. The prophet "beheld "this beaſt coming up out of the earth." The earth here is contraſted to the ſea, from which the firſt beaſt aroſe. The ſea repreſents ſociety in a fluctuating condition, Rev. xvii. 15. The earth repreſents ſociety in a more ſettled ſtate. And certain it is, that while all other empires have had their origin from the commotions excited in ſociety, the Roman clergy gained their aſcendency in times of peace, ſuperſtition ſpread its baneful influence over the human mind moſt powerfully, when the attention was not called away by the embarraſſments of war, or the commotions uſual in the world. Proſperity in every period increaſed the corruptions of the Church in general, and of the clergy in particular. He beheld this beaſt *coming up* out of the earth; that is, making a gradual progreſs towards empire. The dominion of the clergy was by no means coeval with their appearance as Heralds of the Truth. They did not at firſt affect the authority exerciſed by the princes and great men of the world, but wiſhed to be great, by becoming the miniſters of others, and affected to be chief, by becoming ſervants to all. By degrees, as real religion declined, and ſuperſtition grew, the opulence and immunities of the clergy

gy were greatly increaſed. Theſe ſuggeſted to the ambitious the idea of a dominion, diſtinct from and independent of the civil power, which the Roman clergy have maintained ever ſince, with invincible obſtinacy. "He had two horns "like a lamb." Horns are the ſymbols of power, and the lamb is every where in this book an emblem of Chriſt. Now, the only power which Chriſt communicated to his followers, was of a ſpiritual nature, and given to the apoſtles and their ſucceſſors in the office of their miniſtry. Horns like a lamb therefore repreſent, in the moſt explicit manner that emblematical language is capable of, the teachers of Chriſtianity, the miniſters of the goſpel; and this interpretation is confirmed by the appellation of falſe prophet, afterwards given to this ſecond beaſt, Rev. xix. 20 Theſe horns are two, and the Roman clergy are divided into two claſſes, the ſecular and the regular. However, they are teachers of Chriſtianity only in name, not in reality; for though the beaſt had horns like a lamb, "he ſpake as "a dragon."

The dragon ſignifies "the old ſerpent, called "the Devil and Satan, which deceiveth the "whole world," Rev. xii. 9. So that, to ſpeak as a dragon, is to utter doctrines ſuggeſted by ſeducing ſpirits, to teach lies in hypocriſy, a character which the teachers of the Roman faith

oblige us to apply to them, by reviving the doctrines concerning demons, forbidding to marry, and commanding to abſtain from meats which God has created to be received with thankſgiving. The ſpirit of intolerance and perſecution which hath diſtinguiſhed them in every age, and hath ſhed the blood of ſo many thouſands whom they called heretics, renders the deſcription ſtill more ſtriking; and lays them directly open to the charge wich our Lord brings home to the Jews, John viii. 44. "Ye are of your fa-"ther the Devil, and the luſts of your father "ye will do: He was a murderer from the be-"ginning."

"And he exerciſeth all the power of the firſt "beaſt before him." Nothing can be more evident than the ſimilarity betwixt the ſpirit of the Roman clergy and that of the papacy; they alike diſcover the ſame zeal for idolatry, the ſame rage for perſecution, the ſame oppoſition to civil government, the ſame claim to a dominion over the conſcience. Nor is the ſimilarity of their ſpirit more evident than the zeal of the clergy to make the world bow beneath the yoke of the pontiff. They every where inculcated the doctrine of his ſupremacy, and in all his conteſts with the civil power, maintained his cauſe. Thus "cauſing the earth, "and them that dwell therein, to worſhip the "firſt beaſt." The means by which the ſecond

beaſt

beaſt induces the earth to worſhip the firſt beaſt, is not force, but deluſion: "And he doth great "wonders; ſo that he maketh fire come down "from heaven on earth, in the ſight of men, "and deceiveth them that dwell on the earth, "by the means of thoſe miracles which he had "power to do in the ſight of the beaſt." By all this we learn that he wrought lying wonders, according to the character formerly given, 2 Theſſ. ii. 9. We are not to ſuppoſe that he wrought thoſe miracles in reality; for he is ſaid "to deceive them that dwell on the earth," and to do thoſe wonders "in ſight of men; that is, to appearance, as tricks performed by ſleight of hand, ſeem miracles to the by-ſtanders. His making fire to come down from heaven, is an alluſion to the conduct of Elijah, who, by bringing fire from heaven, proved himſelf to be the Prophet of the true God; and ſo convinced the people that they bowed the head and worſhipped, 1 Kings xviii. 38, 39.; intimating, that the ſecond beaſt or falſe prophet ſhould, after the example of Elijah, offer miracles, to prove himſelf the Prophet of the true God; and that by theſe miracles, though feigned, he ſhould prevail, as Elijah did, ſo as to perſuade the world to bow the head, and worſhip the firſt beaſt. The application is obvious. The Roman clergy not only profeſs to work miracles, but likewiſe offer theſe miracles as an invincible argument of

their

their being the miniſters of the true church. It muſt be allowed, that in a ſuperſtitious age this argument had, of all others the greateſt weight with the ignorant multitude; and it is certain that the clergy made uſe of the influence acquired by it, to eſtabliſh the Antichriſtian ſupremacy of the Biſhop of Rome.

A fourth conſtituent part of the Antichriſtian government, is the image. It appears from the deſcription to be formed for the firſt beaſt, that is, for the ſeventh head, or revived form of Roman government; it is repreſented as formed by the people at large—at the inſtigation of the ſecond beaſt; for he ſaid "to "them that dwell on the earth, that they "ſhould make an image to the beaſt, *which had* "*the wound by a ſword*, and did live." It appears that this image, when firſt formed, was dead, as all images are, but was made alive by the ſecond beaſt; "for he had power to give "life unto the image of the beaſt:" That when alive, the image uttered his voice, in imperial mandates, commanding ſuch as would not worſhip him, to be put to death, and excluding from the privileges of civil ſociety, all ſuch as would not in ſome ſhape or other teſtify their ſubjection: "That the image of the beaſt ſhould both "ſpeak, and cauſe that as many as would not "worſhip the image of the beaſt, ſhould be kil-"led. And he cauſeth all, both ſmall and great,

"rich

"rich and poor, free and bond, to receive a "mark in their right hands and in their fore-"heads: And that no man might buy or sell, "save he that had the mark, or the name of the "beast, or the number of his name." An image may be considered either as a dead representation of a living subject, or as an idol, and so an object of divine worship. This image, therefore, fully represents the twofold claim of the Roman Pontiff to a supremacy in temporals and spirituals: By the first, he claims authority over all the kings of the earth; by the second, he claims divine honors, and infallible authority, as the representative of the Deity.

The image is no new member of the Antichristian government, but the member first described, now represented in a different light; it was formed for the first beast. Accordingly, this claim, has been considered as invariably annexed to the papacy, yet perfectly distinct from the power and authority belonging to the Pope, as a temporal prince. The Sovereigns of Europe, in their transactions with the Pope, have constantly made a distinction betwixt the court of Rome and the holy see, while they treated the former with a considerable degree of asperity, if not contempt; they professed the most profound veneration for the latter, exactly fulfilling the prophecy, which shews that Antichrist

chriſt would attain the greateſt authority and power, not as a temporal prince, but as being the idol of the people, conſidering him as the repreſentative of the Deity. This image was formed by them that dwell on the earth, at the inſtigation of the ſecond beaſt. It was originally dead, but the ſecond beaſt had power to give life unto it. The authority claimed by the Pope in temporals is a mere chimera. It differs as much from the real power of the princes of the world, as an image (which has neither voice to terrify nor teeth to tear) differs from a fierce living animal. The authority claimed in ſpirituals is an impious uſurpation of the rights of the Deity. And it is certain that the twofold claim would have been rejected by the world with contempt, if the Roman clergy had not univerſally and ſteadily ſupported it, by all the influence which ſuperſtition gave them over the minds of the people. They converted it into a real authority. They enabled the Pontiff to uſe it effectually. In conſequence of their ſupport, he ſpake in the lordly ſtrain of a Supreme King, to the princes and the people. He iſſued the thunders of the Vatican againſt thoſe who diſputed his authority. He put to death in a variety of forms, ſuch as dared to oppoſe him. He excluded from the privileges of civil

ſociety,

ſociety, all ſuch as would not ſubmit to his claims and authority[1].

The fifth conſtituent part of the Antichriſtian government is the Babyloniſh woman. She is repreſented as "arrayed in purple and ſcarlet, deck-" ed with gold, and precious ſtones and pearls," that is, affecting the pomp, and decorated with the ornaments purchaſed by the wealth of this world, " holding

(1) See the decree of Alexander III. in the Synod of Tours; the bull of Martin V. againſt the errors of Wickliff and Huſs, annexed to the acts of the Council of Conſtance: There it is decreed, "That men of this ſort be not " permitted to have houſes, to rear families, to make con-" tracts, to carry on traffic or buſineſs of any kind, or to " enjoy the comforts of humanity, in common with the " faithful." Theſe are almoſt the expreſs words which the prophecy has put into the mouth of the image. See likewiſe the bull of Paul III. againſt Henry VIII. and the bull of Paul V. Regnans in Excelſis, fulminated in the 11th year of Queen Elizabeth. To quote inſtances in order to prove that the Roman clergy ſupported this extravagant claim, would be to copy a great part of the hiſtory of Europe for a thouſand years paſt: However, one inſtance I cannot omit. An encyclical letter, dated London, 19th January 1791, ſigned by three Vicars Apoſtolic of England, expreſsly prohibits the Catholics of that kingdom to take an oath preſcribed by Government, though that oath contains nothing inconſiſtent with Catholic principles, but a renunciation of the Pope's ſupremacy in temporals. They expreſs themſelves thus: "The four " Apoſtolical Vicars, in the above mentioned encyclical " letter

"holding the cup of her filthineſs in her hand," in imitation of noted harlots of old, offering love potions, to excite men to commit fornication with her, that is, uſing every inveigling art to propagate her idolatries, "ſitting on many "waters," Rev. xvii. 1. ſucceſsful in extending her commerce "to peoples, multitudes, nations, "and

"letter (dated October 21, 1789), declared, That none "of the faithful clergy or laity ought to take any new "oath, or ſign any new declaration in doctrinal matters, "or ſubſcribe any new inſtrument wherein the intereſts "of religion are concerned, without the previous appro-"bation of their reſpective Biſhop; and they required "ſubmiſſion to thoſe determinations. The altered oath "has not been approved by us; and therefore cannot "be lawfully or conſcientiouſly taken by any of the "faithful of our diſtricts." Here the lamb-like beaſt ſpeaks as a dragon; to cauſe the earth, and them that dwell therein to worſhip the firſt beaſt.

Candour obliges me to ſay, that the moſt reſpectable Catholics in England, met together in a committee, proteſted againſt the encyclical letter mentioned, in theſe terms: "We the Catholic Committee, whoſe names are "under written, do hereby, before God, ſolemnly proteſt "and call upon God to witneſs our proteſt againſt your "Lordſhips encyclical letters, of the 21ſt day of October "1789, and of the 19th day of January laſt, as imprudent, "arbitrary, unjuſt; as encroaching on our natural, civil, "and religious rights; inculcating principles hoſtile to "ſociety and government, and the conſtitution and laws "of

" and tongues, ver. 15. so that the kings of the " earth have committed fornication with her, " and the nations have drunk of the wine of " the wrath of her fornication," that is, having been filled with a delirious rage for her idolatries, while she " is drunk with the blood of the " saints, and with the blood of the martyrs of " Jesus."

" of the British empire; as derogatory from the allegi- " ance we owe to the State and the settlement of the " Crown, and as tending to continue, increase and con- " firm the prejudices against the faith and moral character " of the Catholics, &c.

(Signed) " *Charles Berington.*
" *Jos. Wilks,*
" *Stourton,*
" *Petre,*
" *Henry Chas. Englefield*
" *John Lawson,*
" *John Throckmorton,*
" *William Fermor,*
" *John Townly,*
" *Thomas Hornyhold.*"

It is a pity that they who have seen so far into the wickedness of the Pope's claim, and the unjustifiable attempts of the clergy to establish it, did not look a little farther into the light of Scripture prophecy, so as to recognise Antichrist, and his deputy the false prophet, and thus break their chains at once.

We are not left to vague conjecture for the explication of all this; for we are told that the woman is "that great city which reigned (at "the period of the viſion) over the kings of the "earth," a mark applicable to Rome only, by the teſtimony of Papiſts, as well as Proteſtants. Rome is repreſented under the figure of a woman, in as far as ſhe is a church profeſſedly Chriſtian; for a woman is introduced, ch. xii. 1. who, without all controverſy, is a type of the true church of Chriſt, the alluſion in both places is to a well known ſcripture metaphor, by which the church is called the Spouſe of Chriſt. But how different is the woman repreſented there from the perſon introduced here. There "ſhe was cloathed with the ſun, and the moon "under her feet, and upon her head a crown of "twelve ſtars," that is, clothed with the merits of her lawful huſband, and faithful to the vows ſhe had taken to him who is the Sun of Righteouſneſs, holding ſublunary things with contempt under her feet, diſperſing the midnight darkneſs which overſpread the nations, by the benign light which her teachers communicated, who were "the "ſervants of Chriſt and her glory." Here we behold a vile proſtitute, unfaithful to her huſband, affecting the pomp, thirſting after the wealth of this world; intoxicating inſtead of enlightening the nations, ſo as to excite a vehement attachment

tachment to her idolatries, and giving vent to the malignity of her heart, by perſecuting the lawful children of her alleged huſband. How far the deſcription of this laſt is applicable to the church of Rome, we have already ſeen. But my intention at preſent is, to conſider what part this woman acts in the Antichriſtian government.

She is repreſented as riding triumphantly on the firſt beaſt[1]. She holds her cup as an object

(1) This view muſt refute the explication given by late Catholic writers, of the woman and the beaſt. They acknowledge that the woman is Rome, and that the beaſt is Antichriſt; but ſay that the woman is Pagan Rome, and that Antichriſt has not yet appeared. (See Paſtormie's explication of the Apocalypſe, on the paſſage). The emblematical repreſentations of the Apocalypſe may be fitly called a hiſtory-painting. Now, put the caſe, that you ſee a piece of hiſtory-painting, in which a perſon on horſe-back makes a conſpicuous figure; you aſk an explication of the painter; he tells you, that by the horſe he underſtands Bucephalus, and by the rider, Frederick III. King of Pruſſia: You would readily note him down as an enormous blunderer, and conclude he intended to repreſent ſomething fictitious, not real hiſtory; becauſe it were monſtrouſly abſurd to mount Frederick on a horſe that had died ages before he exiſted. Or, ſuppoſe the painter tells you that the horſe is now alive, belonging to George III. King of Britain, and that the rider is Pyrrhus, King

object of admiration to the world, that the honour and attachment beſtowed on her may be reflected on him, as her ſupporter. This artifice proves ſucceſsful, for her occupation, her ornaments, the philters or love-potions adminiſtered by her, all concur to procure a numerous crowd of admirers among princes and people, while thoſe admirers cannot poſſibly ſeparate her intereſt from that of her ſupporter; in venerating her, they muſt neceſſarily bow to his authority. In exact conformity to this repreſentation, the Biſhop of Rome has had the artifice to perſuade the world that he is the viſible head of the church, the ſupreme judge of all controverſies, and conſequently that a ſubmiſſion to his authority is neceſſary, not only for the glory, but even for the exiſtence of the church, as a collective body. And certain it is, that many who diſcern the illegal uſurpations of the Pope in temporals, ſubmit to his authority in ſpirituals, from a belief that it is neceſſary

King of Epire, ſtill the abſurdity were the ſame, to repreſent on a horſe now exiſting, a man who had died ages before. But this abſurdity is very modeſtly laid to the charge of the Spirit of prophecy, by theſe Catholic writers. Behold, according to them, Pagan Rome, which ceaſed to exiſt 1500 years ago, riding on Antichriſt, who has not yet appeared in the world.

ry for the glory of the church. Behold, then, Antichriſt revealed, and the ſources of his enormous power unfolded.

He is repreſented as a temporal prince ſitting in Rome, on the throne of the ancient Ceſars, but poſſeſſing a ſmall territory, for the unity of the empire is diſſolved, and the territory divided into ſeveral ſeparate independent kingdoms, yet claiming, and ſucceſsfully eſtabliſhing an unlimited ſupremacy, in matters temporal and ſpiritual, not only over the princes and people of the empire, but in ſome meaſure over all nations. While the ſucceſs of his claim is owing partly to the voluntary but blind ſubmiſſion of the contemporary princes; partly to the influence of a great ſociety, ſimilar in ſpirit to himſelf, profeſſing to be the teachers of Chriſtianity, yet in reality falſe prophets, inculcating every where, and on all men, ſubmiſſion to his authority; partly to the artifice of this ſociety, holding him up to the world as a viſible repreſentative of the Deity, and as ſuch endowed with infallible authority, which, whereſoever it is eſtabliſhed, puts it in his power, by ſentences of death and confiſcation, to terrify the refractory into ſubmiſſion; and partly to the artifice of repreſenting his authority, as neceſſarily connected with the exiſtence of the true church of Chriſt; he

is

is in reality the ſupporter of a vile proſtitute, unfaithful to her alleged huſband, uſing ſorceries, and every inveigling art, to draw admirers, while her ſucceſs eſtabliſhes his claim, on account of their mutual connection. Such are the features of Antichriſt in the prophecy. That each of them ſeparately, and the whole aſſemblage, fit the Biſhop of Rome, as exactly as if he ſat for the picture, all Europe knows; and for my part, I cannot ſuppoſe that this ſtriking reſemblance betwixt the portrait and the man ariſes from chance, without a deſign in the ſpirit of prophecy to repreſent him, any more than I can believe that the beautiful fabric of the world owes its regularity to a fortuitous concourſe of atoms.

Thus far we have ſeen the view which the prophecies give of the corruptions of profeſſed Chriſtians in our times, and the great puniſhment inflicted by the Sovereign Ruler on account of theſe corruptions. Let us now conſider the view given of the real followers of Chriſt in the ſame period. It is laid before us in three ſeveral repreſentations; that of the 144,000 ſealed ones, (Rev. vii. 2.—8. chap. xiv. 1.--5.), the two witneſſes propheſying in ſackcloth, (chap. xi. 3.—6.), and the woman hid in the wilderneſs, (chap. xii. 6. and 14.).

SEC.

SECTION III.

Of the 144,000 *ſealed Ones.*

THE time of the 144,000 ſealed ones commenced much earlier than the period in which we live; but ſtill they continue in our time, and beyond it, exiſting coeval with the beaſt and Babylon, as appears from the contraſt in their characters: "Theſe are they which were not defiled with "women, for they are virgins:" that is, they are free from the ſpiritual fornication of Babylon, extenſively prevailing in their time. The circumſtances reſpecting them which are remarkable, are theſe: That they ſhould make but a ſmall part of all Iſrael, that is, of the profeſſed people of God: That the great body of Iſrael ſhould be corrupted; hence the neceſſity of their being ſealed for preſervation: That they ſhould not be confined to any particular tribe or ſituation in the land, but ſhould be taken from among all the tribes, and over all the extent of the land: That their profeſſion, though ſincere ſhould be ſecret, making melody to God, while their voice was not heard by the world; "for "no man could learn that ſong:" That they ſhould be free from the idolatry of their contemporaries, and ſhould be followers of the example of their Redeemer.

If

If we examine matters attentively, we ſhall find, that this is a true ſtate of genuine Chriſtianity, from a ſhort period after the converſion of Conſtantine, to the preſent moment. Previous to that æra, a profeſſion of Chriſtianity expoſed men to a variety of hardſhips in their perſons and effects, ſo that the generality of thoſe who embraced it were influenced by a conviction of its truth, the hypocrites among them were few. From the period that Chriſtianity became the eſtabliſhed religion of the empire, multitudes embraced it to acquire the favour of the Emperor. In proceſs of time, a profeſſion of it became a neceſſary teſt of admiſſion into civil and military employments, ſo that the generality embraced it from motives purely ſecular, without any conviction of its truth, and the real Chriſtians among them were of courſe proportionally few. During the dark ages of ſuperſtition and idolatry, when the kingdom of Antichriſt was at the height, we can eaſily ſee, that the number of real Chriſtians were very few. At the Reformation, when whole nations threw off the yoke of Antichriſt, and embraced a purer outward form of Chriſtianity than that which prevailed in the dark ages, we cannot ſuppoſe, that all who ſeparated themſelves from the communion of the church of Rome were animated by motives purely religious.

gious. If we examine the ſtate of religion at the preſent moment, in thoſe countries where the Reformation is eſtabliſhed, we muſt infer, that the number of real Chriſtians is comparatively few. All are admitted to the outward privileges of Chriſtianity as a birthright, and the prejudices of their early education induce the generality to adhere to it afterwards, without ever enquiring into its truth; ſo that we may infer, without a breach of charity, that if the place of their birth had been different, they would with equal eaſe have embraced, and with equal zeal maintained Mahometaniſm or Paganiſm. To the thoughtleſs many, we may add not a few who are profeſſed infidels, and join with the many who pretend a reſpect for revealed religion, while they avowedly indulge thoſe criminal paſſions which are inconſiſtent with its pure precepts. To ſum up the account, take in thoſe who from ſecular motives lay a reſtraint on their outward conduct, while they are ſtrangers, if not enemies to the ſpirit of Chriſtianity at heart; and we muſt infer, that the number of real Chriſtians, compared with the nominal, is indeed ſmall. No doubt the proportion of real to nominal Chriſtians muſt have varied at different periods, yet ſtill they are repreſented by 144,000, which I conſider as an indefinite number, being the ſquare of 12, with

the addition of 1000; to intimate, that real Chriſtians, though few in proportion, and varying as to their number, ſhould be always built on the foundation of the holy apoſtles and prophets. The 144,000 are *ſealed*, to preſerve them from the apoſtaſy of their time; that is, they are the "elect according to the foreknowledge of God "the Father;" ſo that though "a Hymeneus "and a Philetus may fall away, the founda- "tion of God ſtandeth *ſure*, having this *ſeal*. "The Lord knoweth them who are his." Again, they are partakers of "the Spirit of God, "by which they are ſealed unto the day of re- "demption." Accordingly, every true Chriſtian, in the preſent as well as in former ages, is of the elect, and individually a partaker of the Spirit of God. By his operation he receives that faith "which is the ſubſtance of things hoped "for, the evidence of things not ſeen." Faith affords an evidence of the inviſible world, and the objects of it, as diſtinct from any views attained by unaſſiſted reaſon, as ſight is from hearſay. Faith likewiſe gives a foretaſte of the joys hoped for, by a view of the Chriſtian's intereſt in them; and theſe views effectually preſerve him from the craftineſs of "thoſe who lie in "wait to deceive," as well as from the allurements of ſenſe, by which the multitudes of profeſſed Chriſtians are undone.

True

True Chriſtians are not confined to one place, or to one party, but ſpread over all the viſible Church, and mingled with all parties. They are not viſible as a ſociety diſtinct from nominal Chriſtians, but "their hearts being purified to "an unfeigned obedience of the truth," their devotions, whether performed in ſecret retirements, or in public aſſemblies, are acceptable to Him, whoſe privilege it is to "ſearch the hearts "and to try the reins of the children of men." They are known to the world only by abhorring its maxims, and avoiding its manners, while they conſider their Redeemer's precepts and example as the ſign poſts erected to mark their way to eternal glory.

SECTION V.

Of the Witneſſes.

A ſecond view of Chriſt's faithful followers in our time is given us in the account of the two witneſſes (Rev. xi. 3. 14.) prophesying in ſackcloth. They are contemporary with the beaſt, who makes war againſt them, ver. 7. The time allotted to their prophecy is "a thouſand two "hundred and threeſcore days," ver. 3. which is preciſely of the ſame duration with "forty "months,"

" months," allotted to the reign of the beaſt, chap. xii. 5.; ſo that the beginning and end of their prophecy will correſpond with the riſe and fall of his empire. Theſe witneſſes differ as much from their contemporaries, the 144,000 ſealed ones, as Elijah differed from the 7000 in Iſrael in his time, who " did not bow the knee " to Baal." Thoſe teſtify openly againſt the antichriſtianiſm of the Papacy, and the corruptions of the Church of Rome; while theſe abſtain from her corruptions, and worſhip God ſincerely in ſecret. Theſe witneſſes are two, becauſe that is the number required by the law, and approved by the Goſpel, (Deut. xix. 15. Matt. xviii. 16.), " In the mouth of two witneſ- " ſes ſhall every word be eſtabliſhed;" and upon former occaſions, two have often been joined in commiſſion, as Moſes and Aaron in Egypt, Elijah and Eliſha in the apoſtaſy of the ten tribes, and Zerubabel and Joſhua after the Babyloniſh captivity, to whom theſe witneſſes are particularly compared[1]. By the witneſſes, the Spirit of prophecy does not underſtand any two individual men, or two particular churches, but " that certain perſons ſhould " appear in every age, during the reign of An- " tichriſt,

(1) Newton's Diſſertations on Prophecies, vol. iii. page 134.

"tichriſt, few indeed in number, yet ſufficient "to eſtabliſh the truth, who would openly vin- "dicate the truth, and clearly atteſt the corrup- "tions of the Church of Rome, and the anti- "chriſtian ſupremacy of her head." Accordingly, ſuch witneſſes have appeared in every age, from the eighth century, when the reign of Antichriſt began, down to the preſent moment[1]. In the eighth century, the worſhip of images was vigorouſly oppoſed by the Emperors of the Eaſt, Leo Iſauricus and his ſon Conſtantine Copronymus, by the council of Conſtantinople, held in the year 754, where the fathers declared, "That only one image was conſtituted by "Chriſt himſelf, namely, the bread and wine "in the Euchariſt, which repreſent the body "and blood of Chriſt." The ſecond council of Nice, indeed, eſtabliſhed the worſhip of images in the year 787; but it was condemned in the council of Frankfort, held under Charlemagne in the year 794. The Caroline-books were likewiſe ſet forth under his authority, in which various errors of the Church of Rome are condemned, and thoſe truths which a Proteſtant would ſubſcribe, aſſerted.

In the ninth century, the ſupremacy of the Pope, together with the worſhip of images, and the

(1) See a full deduction of theſe witneſſes in Newton's Diſſ. vol. iii. page 148 to 196.

the invocation of ſaints, were oppoſed by the Emperors of the Eaſt, Nicephorus, Leo, Armenius, Michael, Balbus, and Theophilus, and by the Emperors of the Weſt, Charles the Great, and Lewis the Pious. The council of Paris, held in the year 824, agreed with the council of Frankfort, in condemning that ſecond council of Nice, and the worſhip of images. The doctrine of tranſubſtantiation firſt advanced in the Weſt, by Paſchaſius Radbertus, Abbot of Corbie, in this century, was ſtrenuouſly oppoſed by Rabanus Maurus, Archbiſhop of Mentz, by Bertramus, a Monk of Corbie, and Johannes Scotus. In this age too lived Claud, Biſhop of Turin, who, in his numerous writings, expoſed the errors of the church of Rome, and vindicated the truth. He may be ſaid to have ſown the ſeeds of reformation in his dioceſe; and his doctrines took deep root, eſpecially in the vallies of Piedmont, where they continued to flouriſh for ſeveral centuries.

In the tenth century, ſeverals in Germany, France and England, maintained the decrees of the council of Frankfort and Paris, againſt the worſhip of images. In the year 909, a council was held at Troſly, a village near Soiſſons in France. They concluded with a profeſſion of thoſe things which Chriſtians ought to believe and practiſe; and in that profeſſion are none

none of thoſe things which conſtitute the ſum of Popiſh doctrine. In this age too, Heringer, Abbot of Lobes, near Liege, wrote expreſsly againſt the doctrine of tranſubſtantiation, as did alſo Alfric in England.

Early in the eleventh century, there appeared at Orleans ſome heretics, as they were called, who maintained, that the conſecration of the prieſt could not change the bread and wine into the body and blood of Chriſt, and that it was unprofitable to pray to ſaints and angels. They were condemned by the council of Orleans, in the year 1017. Not long after theſe, appeared other heretics in Flanders, who were alſo condemned by the ſynod of Arras, in the year 1025. They denied the reality of the body and blood of Chriſt in the euchariſt. They gave no religious worſhip to the croſs, to images, to temples, or altars. They denied purgatory, and the efficacy of penance to abſolve the deceaſed from their ſins. Berengarius, a native of Tours, and Archdeacon of Angiers, wrote profeſſedly againſt the doctrine of tranſubſtantiation, and called the church of Rome "a church of malignants, the council "of vanity, and the ſeat of Satan."

In the twelfth century, Fluentius, Biſhop of Florence, taught publicly, that Antichriſt was come into the world. St. Bernard inveighed loudly

loudly againſt the corruptions of the clergy, and the tyranny of the Popes, ſaying, "that "they were the miniſters of Chriſt, and ſerved "Antichriſt." Joachim of Calabria gave a diſcourſe concerning Antichriſt and the Apocalypſe, to Richard I. of England, at Meſſina, on his way to Paleſtine, in which he ſaid, "that "Antichriſt was already born in the city of "Rome, and that he would be advanced to "the apoſtolical chair, and exalted above all "that is called God, or is worſhipped." Peter de Bruis and Henry his diſciple, taught in ſeveral parts of France, "That the doctrine of "tranſubſtantiation is falſe; that prayers and "maſſes for the dead are unprofitable; that "prieſts and monks ought to marry; that ve-"neration for croſſes is ſuperſtition." For theſe doctrines, the one was burnt, and the other impriſoned for life. Arnold of Breſcia held opinions contrary to thoſe of the church concerning the ſacrament, and preached mightily againſt the temporal power and juriſdiction of the Pope and the clergy, for which he was burnt at Rome, in the year 1155, and his aſhes were thrown into the Tyber, to prevent the people from expreſſing any veneration for his relics. But the chief witneſſes of this age were the Waldenſes, ſo called, from Peter Waldo, a rich citizen of Lyons, and a conſiderable

conſiderable leader of the ſect, and the Albigenſes, who received their name from Alby, a city of Languedoc.

In the thirteenth century, the Waldenſes and Albigenſes multiplied ſo faſt, and inveighed againſt the corruptions of the church of Rome ſo loudly, that a croiſade was proclaimed againſt them, by the reigning Pope, which ended in depriving the Count of Thouloufe of his dominions. William of St Amour, a Doctor of the Sorbonne, wrote a treatiſe of the perils of the laſt times, 2 Tim. iii. 1. in which he applies the prophecy to the mendicant orders of his own time. In this age too lived Robert Greathead, Biſhop of Lincoln, who ſaw ſo clearly into the prophecy concerning Antichriſt, that the Pope and Antichriſt were his dying words.

The Waldenſes and Albigenſes continued to multiply in the fourteenth century; and being perſecuted in their own country, fled for refuge to other nations. They were denominated Lollards in Germany, from one Walter Lollard, who preached about the year 1315, againſt the authority of the Pope, the interceſſion of ſaints, the maſs, extreme unction, and other ceremonies of the church of Rome, and was burnt alive at Cologne, in the year 1322. The ſame doctrines were taught in England, and ſpread over

Europe by the famous John Wickliff, rector of Lutterworth.

In the fifteenth century, Sawtre, parish-priest of St Osith in London, was the first burnt for heresy in England, in the reign of Henry IV. A few years afterwards, Thomas Badby was convicted of heresy, and burnt in Smithfield. In the next reign, Sir John Oldcastle, Baron of Cobham, was charged with being an abettor of the Lollards, and examined before the Archbishop of Canterbury. He declared against transubstantiation, penances, the worshipping of the cross, the power of the keys, and asserted that the Pope was Antichrist. He was denounced a heretic, and delivered over to the secular power. Before the day appointed for his execution, he escaped out of prison, but was afterwards taken, hanged as a traitor, and burnt hanging as a heretic. In this age too, John Huss and Jerom of Prague maintained and propagated the doctrines of Wickliff, for which they were burnt as heretics by the council of Constance, and suffered death with heroic fortitude.

In the sixteenth century began the Reformation; and from that period the united voice of the Protestant world bears witness to the corruptions of the church of Rome. Nor is it unworthy of remark, that the name of Protestants was given without any reference to the prophecy; yet it

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is of much the ſame import with that of witneſſes, the term applied in the prophecy to Chriſt's faithful followers during the reign of Antichriſt. Beſides the general voice of the Proteſtant world, certain perſons have, in the preſent and the preceding century, directed the attention of mankind to the ſcripture prophecies, concerning the Antichriſtianiſm of the Papacy, and church of Rome, which became the more neceſſary, as the indolence of ſome and the artifice of others had almoſt lulled Proteſtants aſleep: and the influence of faſhion had drawn a veil over theſe prophecies, in the ſeventeenth century, almoſt as impenetrable to the generality, as the ignorance which obſcured them in former ages. Of theſe, in the preceding century, were Joſeph Mede, a fellow of Chriſt's College, in Cambridge, a man who ſeems to have underſtood the prophecies better than any who appeared before him ſince the days of the apoſtles, Peter Jurieu, one of the miniſters of Rotterdam, a French refugee, James Durham, one of the miniſters of Glaſgow. I might alſo mention the famous Lord Napier, the diſcoverer of the logarithms, who wrote a treatiſe on the Apocalypſe, publiſhed at Edinburgh, in the year 1645.

In the preſent century, the celebrated Sir Iſaac Newton, Charles Daubuz, vicar of Brotherton,

therton, in Yorkſhire, and Moſes Lowman, each of whom has written a treatiſe on the Apocalypſe; and ſtill nearer our own times, Thomas Newton, late biſhop of Briſtol, in his Diſſertations on Prophecies, publiſhed in 1767; Samuel Halifax, late Biſhop of Gloceſter, and Richard Hurd, preſent Biſhop of Worceſter, in their Sermons at Lincoln's Inn Lectures.

SECTION V.

Of the Woman hid in the Wilderneſs.

A third view of Chriſt's faithful followers is given us in Rev. xii. 6. and 14. "And the woman fled into the wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore days."—"And to the woman were given two wings of a great eagle, that ſhe might fly into the wilderneſs, into her place; where ſhe is nouriſhed for a time, and times, and half a time, from the face of the ſerpent." The woman repreſents the Church of Chriſt, conſidered as a community or collective body; as the ſeed of the woman repreſents the individual members of that community. Her flight to the wilderneſs is an alluſion to the departure of

of Iſrael out of Egypt. When they were delivered from the oppreſſion of Pharaoh, called the great dragon, they were led into the wilderneſs, of which God ſays, "I have carried thee "as on eagles wings, to myſelf." So the church, after her deliverance from the perſecution of the Pagan Raman empire, called the red dragon, ſet out for the wilderneſs; that is, as the viſible church declined from the doctrines and precepts of Chriſtianity, the true church of Chriſt gradually retired from the view of men, till at length, when the viſible church had avowedly ſubmitted to the government of Antichriſt, the true church of Chriſt, conſidered as a community, wholly diſappeared. She remains in that ſtate 1260 days, and theſe are the ſame in which the witneſſes prophecy, and the beaſt reigns.

The ſtate of the church in the wilderneſs conveys this idea, "That the church as a community "or body politic, during the period mention-"ed, ſhall be inviſible in the world," juſt as Iſrael, during their abode in the wilderneſs, had no manner of intercourſe with other nations, and therefore as a people were unknown. The church is formed into a community, by ties external and internal, "there is one body and one "Spirit," Eph. iv. 4. The external ties are government, doctrine, and ordinances; "there is

"one

" one Lord, one faith, one baptiſm." The internal tie is the Spirit of God, which animates the great Head of the church, and every real member of his myſtical body; ſo that " one " God and Father of all, who is above all, is " likewiſe through all, and in all." Now, in the ſtate of the church in the wilderneſs, the former tie is diſſolved, the latter only ſubſiſts. She is viſible in that ſtate as a community, only to the eyes of that God who is " through all, and in " all." This ſtate of the church may be conſidered on the one hand as a calamity, in as far as ſhe appears no longer with that ſpiritual beauty which adorned her during the perſecution ſhe experienced from pagan Rome, nor with that outward proſperity which ſhe enjoyed upon her deliverance. But on the other hand, it may be conſidered as a bleſſing, on account of the advantages that reſult from it; for " her place " is prepared of God," that is, he has appointed and foretold this ſtate; ſo that the event correſponding with the prediction, ought to ſtrengthen the faith of men, which might otherwiſe be ſhaken by her low condition. Again, ſhe is there " fed of God." As Iſrael, fed in the wilderneſs by the immediate hand of God, without the ordinary means, learned " that man liveth not by " bread alone, but by every word that proceed- " eth out of the mouth of God;" ſo the individual

vidual members of the church in the wilderneſs, fed by the word and Spirit of God, without the outward ordinances, (which as diſpenſed in the viſible church were defiled), learned that intimate dependence upon, and converſe with the Deity, in which the life and ſpirit of religion conſiſt. This is a moſt important leſſon; for we ſhall find, that the decline and ruin of real religion, among the generality of mankind in every period, aroſe from their taking the body for the ſpirit. The religion which Noah communicated pure to his poſterity, was ſome time after loſt among the nations. Their zeal in forming and worſhipping images, as repreſentations of the Deity, withdrew their attention and affection from the Deity himſelf. The Jewiſh church was conſtituted pure, and received clearer views of the truth than Noah; but even after they were weaned from image worſhip, a zealous attachment to thoſe outward ordinances which God had enjoined, together with ceremonies of their own invention, made them loſe ſight of the ſpirit of their religion. Hence God reproves them: "To what purpoſe is the multitude of your ſa-"crifices unto me, ſaith the Lord," Iſa. i. 11. The Chriſtian church was formed not only a pure but a ſpiritual ſociety, ſet free from thoſe types and ſhadows which veiled the truth

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in the Jewiſh church, expreſsly told, "That "God is a Spirit, and they that worſhip him "muſt worſhip him in ſpirit and in truth." Yet notwithſtanding theſe advantages, the ſpirit of religion began to decline, from an idolatrous veneration for the outward ordinances, which were only the vehicles of it. In proceſs of time, theſe were multiplied by ceremonies of human invention, till at length they formed that maſs of impieties, puerilities, and abſurdities which conſtitutes the Popiſh worſhip; a maſs which may be fitly compared to an overgrown body, dreſſed out with ornaments of human invention, without one ſpark of the vital ſpirit. Seeing then how prone mankind have been in every age to miſtake the body for the ſpirit of religion, withdrawing the body or the ordinances of religion for a ſeaſon, muſt appear a mean worthy of divine wiſdom to counteract the diſorder. Another advantage reſulting from the ſtate of the church in the wilderneſs is, that "ſhe "is ſafe from the face of the ſerpent." The grand adverſary repreſented by the ſerpent, firſt directed his fury againſt the progreſs of the goſpel, leſt Chriſtianity ſhould be ſpread in the world, and exerted for this end the force of the civil and military government, by his deputies the Pagan Roman Emperors. But in proceſs of time, a regenerate ſon of the church, Conſtantine,

time, was advanced to the throne of the Roman empire, Satan and his votaries were deprived of all power, civil and eccleſiaſtical, and Chriſtianity became the eſtabliſhed religion of the empire, (Rev. xii. 1.—5 and 7.—9.) Satan baffled in his firſt attempt, directed his violence, in a more hidden manner, againſt the church as a community, endeavoured to corrupt her in her government, doctrine and ordinances, that theſe might prove deſtructive to the ſpirit of her ſeed, even when they multiplied in appearance. For this purpoſe, he excited church-members to diviſions and hereſies, and filled the governors of the church with a worldly ſpirit, intent on ſelf-gratification. He proved ſucceſsful by this artifice againſt the great body of profeſſed Chriſtians, for he raiſed within the viſible church that huge Coloſſus of deſpotiſm, the Roman hierarchy, ſtanding upon the legs of ambition and avarice. To preſerve the true church of Chriſt in this imminent danger, God withdrew her into the wilderneſs, that is, diſſolved her external ties, that ſhe ſhould not be viſible as a community; while at the ſame time he preſerves the individuals of her offſpring, by his word and Spirit. In this ſituation, "ſhe is ſafe "from the face of the ſerpent."

This prophetic repreſentation ſerves to elucidate ſeveral circumſtances reſpecting the church

in our times, which viewed without this light furniſh a handle to the enemies, and ſtagger the faith of the friends of real religion.

Our adverſaries account the viſibility of their church as a community from the apoſtles days, a demonſtration of its being the true church; while they aſk us with triumph, where was your church before Luther? The prophecy furniſhes a direct anſwer. The true church of Chriſt ought to be inviſible as a community for a period of 1260 years, and during all that time, a harlot, pretending to be the ſpouſe of Jeſus Chriſt, ought to propagate her idolatries ſucceſsfully and extenſively throughout the world.

The diviſions among proteſtants have been urged by their adverſaries as an argument againſt them; and the ineffectual efforts of learned and pious men to unite them into one community, have proved ſtumbling blocks to the faith of ſome of their friends. But by the prophetic repreſentation, matters ought to be as they are. Had Proteſtants united together into one ſociety, the church of Chriſt would be viſible as a community, which, during the currency of the 1260 years, would flatly contradict the prophecy; but the ſeveral Proteſtant churches having no connection with each other, in government and ordinances, like the ancient church, they conſtitute only individual members of the univerſal

univerſal church, which, as a body politic, is inviſible now, as it was in the tenth century.

While the prophetic repreſentation ſhould reconcile us to a certain degree of ſeparation among proteſtants, during the currency of the 1260 years it ought to remove wholly the violence of party ſpirit, and every degree of bitterneſs and rancour which proteſtants have too frequently ſhewed to each other. A violent party ſpirit is founded on this principle, that thoſe who poſſeſs it are the true church of Chriſt. Hence they argue, that thoſe who ſeparate from them are ſchiſmatics or heretics, and therefore ought to be treated as "heathens and publicans." But the ground of this reaſoning, according to the prophecy, is falſe; no particular church or party now on earth may claim the excluſive privileges of the univerſal church; whoever does, acts the part of a daughter, uſurping the place of the mother, and requiring that ſubjection of her ſiſters which the law of God does not require.

That the ſeveral Proteſtant churches have conſiderably declined from their original purity, is a truth which will be readily acknowledged by thoſe who are acquainted with real religion; yet it is a circumſtance which we might have expected, from the prophecy. God has promiſed to preſerve his elect uncorrupted as individuals, but that promiſe extends not to communities

munities. The univerſal church, as a community, is inviſible, in order to be "ſafe from the "face of the ſerpent." Which implies, that when a member of the univerſal church becomes viſible as a ſociety, ſhe ſhall not be ſafe, but be corrupted more or leſs by the ſame artifices which overwhelmed the great body of profeſſed Chriſtians, and raiſed among them the antichriſtian hierarchy.

Now, ſocieties may ſeparate from thoſe already eſtabliſhed *ad infinitum*, but the ſpirit of Antichriſt will pervade all; a ſpirit of ambition and covetouſneſs in the rulers, of ſenſuality and hypocriſy in the members, will in ſome degree infect every community, during the currency of the 1260 years. But when theſe come to a period, the univerſal church ſhall again become viſible as a community, extended over the whole earth, "clear as the ſun, fair as the moon, and "terrible as an army with banners."

CHAP.

CHAPTER II.

Of future Events which ſhall take Place betwixt the preſent Period and the ſounding of the ſeventh Trumpet.

I PROCEED now to explore the regions of futurity. Regions covered with a gloom impenetrable to human foreſight, but rendered viſible by the light of truth.

O Thou who art the Father of Lights, who giveth wiſdom to thoſe that aſk it, ſeeing Thou haſt deigned to reveal things future, for the conſolation of Thy church and people, "make darkneſs light before me, and the crooked places "ſtraight," in exploring what Thou haſt revealed. Guard me againſt the illuſions of fancy, and the bias of paſſion, and grant me the entrance of Thy Word, which giveth light.

There are two remarkable events to be accompliſhed within the 1260 years of Antichriſt's reign, a gradual waſte of his kingdom, and the death of the witneſſes. The former is progreſſive; it has already commenced, and runs coeval with the remaining years of this period. The latter coincides with the cloſe of it.

SEC.

SECTION I.

A gradual waſte of the Kingdom of Antichriſt.

This is laid before us in theſe expreſſions of the apoſtle, 2 Theſſ. ii. 8. "And then ſhall that "wicked be revealed, whom the Lord ſhall con-"ſume with the Spirit of his mouth." Theſe not only imply a waſte of his empire, but likewiſe the manner in which it ſhall be carried on, not by force of arms, but by the influence of the truth, called the Spirit of the Lord's mouth. God is the author of truth, taken in its moſt extenſive ſenſe, not only of revealed religion contained in his word, which is termed the truth, John xvii. but likewiſe of natural religion, of truths reſpecting ſound morals, good government and uſeful arts; of truths diſcovered by the ſpirit of adventure, and the reſearches of philoſophy. Now the prophecy intimates, that the knowledge of thoſe truths extenſively diffuſed, which regard the happineſs of mankind as individuals or members of ſociety, ſhall gradually conſume the empire of Antichriſt, founded on ignorance, ſhall certainly, but gently, unlooſe the chains wreathed round mankind by deluſion.

Were

Were I to judge from preſent appearance only, I would readily conclude, that the tyranny of Antichriſt would come to a period before the cloſe of the next century; but the reaſons already advanced, for fixing the commencement of his reign, induce me to believe, that the 1260 years allotted for it, ſhall not be finiſhed until the cloſe of the twentieth century.

SECTION II.

The Death of the Witneſſes.

About the year 1994, another remarkable event ſhall take place, namely, the death of the witneſſes. This event is laid before us, Rev. xi. 7. 10. "When they ſhall have finiſhed their "teſtimony, (when they are about to finiſh "their teſtimony) the beaſt that aſcendeth out "of the bottomleſs pit ſhall make war againſt "them, and ſhall overcome them and kill "them[1]."

The

(1) Some have ſuppoſed, that this prophecy has been repeatedly accompliſhed in the death of thoſe perſons who witneſſed againſt the corruptions of the church of Rome, during the currency of the 1260 years, and that there was as frequently a reſurrection when perſons of a ſimilar

The application of this prophecy to any event already paſt, muſt be erroneous; for the death is followed by the reſurrection, which coincides with the cloſe of the forty-two months of the beaſt's reign, and the end of the ſixth trumpet. While, therefore, the Pope reigns, and the Ottoman empire is in exiſtence, we may reſt aſſured, that the reſurrection intended here has not taken place, ſo neither has the death which immediately precedes it.

The death of the witneſſes muſt be underſtood in a myſtical ſenſe, to make it conformable to the reſurrection which follows it; ſo it ſignifies

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lar ſpirit aroſe after them. But that the prophecy points to a particular time, namely, the cloſe of the 1260 years, and can apply to no other, is evident, on the following grounds: 1*ſt*, The expreſſion εαν τελεσωσι, when they are about to finiſh, refers to the cloſe of the time allotted for their mourning prophecy: 2*d*, They continue dead for a determined time, three days and a half, which cannot apply to every perſon put to death during the currency of the 1260 years: 3*d*, Their death is followed by their reſurrection; now their reſurrection is deſcribed in ſuch terms as can only apply to the cloſe of the 1260 years: Thus they are called up to heaven, to exerciſe their office, by the voice of public authority. It coincides in point of time with the fall of the tenth part of the city, and the end of the ſecond wo; but if the reſurrection is limited to a preciſe time, ſo muſt the death that precedes it.

a deprivation of the exiſtence which they formerly had as members of ſociety, that is, without entering into the *minutiæ* of the prophecy, the loſs of their privileges, which the accompliſhment only can explain. It may ſignify in general, that towards the cloſe of the diſtreſſes which Proteſtants have experienced from the tyranny of papal Rome, when they begin to fancy themſelves ſecure from further injuries, a perſecution ſhall be ſet on foot by the diabolical malevolence and crafty deſigns of the Popiſh powers, which ſhall be carried on with violence, and in the iſſue ſhall deprive Proteſtantiſm of a legal eſtabliſhment all over Europe, and eject the Proteſtant paſtors from the exerciſe of their function.

The members of the church of Rome ſhall celebrate this event with every demonſtration of joy; for they ſhall reckon themſelves happily delivered from troubleſome monitors, who galled their conſcience, by offering convincing evidence of the corruptions of their church, while their ſecular intereſts would not permit them to renounce her ſuperſtitions; and they "that dwell on the earth ſhall rejoice over "them, and make merry, and ſhall ſend gifts "one to another, becauſe theſe two prophets "tormented them that dwell on the earth," Rev. xi. But this triumph of Popery ſhall be

ſhort-lived, as the perſecution of Dioclefian, though the moſt violent, and apparently the moſt ſucceſsful, carried on againſt the primitive church, by her enemies, was the laſt effort of expiring Paganiſm, ſo the death of the witneſſes ſhall be the laſt ſucceſsful effort of Popery in Europe.

SECTION III.

The Reſurrection of the Witneſſes.

At the end of three years and a half, that is, in the year 1698, the event deſcribed in the preceding ſection is followed by the reſurrection of the witneſſes, Rev. xi. 11, 12. "And after three days and an half, the Spirit "of life from God entered into them, and they "ſtood upon their feet, and great fear fell upon "them which ſaw them, and they heard a great "voice from heaven, ſaying unto them, Come "up hither, and they aſcended up to heaven in "a cloud, and their enemies beheld them." In all this there is an obvious reference to the reſurrection and aſcenſion of our bleſſed Lord. The great head of the church, after ſubmitting to the variety of ſufferings repreſented in the goſpels, was in the end put to death by his enemies; but his death was followed by a glorious reſurrection

rection to the life that ſhall never have an end, and his reſurrection led to his aſcenſion to the right hand of God, when he took poſſeſſion of the kingdom promiſed him; ſo his myſtical body the church, after experiencing various diſtreſſes for a courſe of time, by the perſecutions and deluſions of Antichriſt, ſhall in the end be deprived of all political exiſtence. But this political death ſhall be followed by a revival of her privileges, of which ſhe ſhall never afterwards be deprived. God, who is the author of life, ſpiritual and natural, ſhall beſtow the ſpiritual life extenſively and powerfully, ſo that great multitudes of all the nations ſhall with ſincerity embrace, and with boldneſs avow their adherence to the true religion; "The ſpirit of "life from God entered into them, and they "ſtood upon their feet." The ſame God who turneth the hearts of kings as the rivers of water, ſhall incline the rulers of Europe at that time, to ſupport the true religion, by the voice of public authority; they ſhall command the paſtors of the church to exerciſe their function, and the people to profeſs their belief of the truth. "They heard a great voice from hea-"ven, ſaying unto them, Come up hither." As perſons aſcending in a cloud to heaven ſpurn the earth beneath, ſo they, protected by the legal authority of the ſupreme powers, ſhall contemn

temn the machinations and the efforts employed againſt them, while their enemies ſhall ſee, with anguiſh of mind, a revolution which they cannot prevent; "and they aſcended up to heaven in "a cloud, and their enemies beheld them."

Two important events for the advantage of the church, ſhall take place at the ſame time with the reſurrection of the witneſſes. The temporal ſovereignty annexed to the Papacy ſhall be taken away, and the Ottoman empire ſhall ceaſe to exiſt.

SECTION IV.

The Fall of the Pope's Temporal Sovereignty.

It is repreſented in theſe words, Rev. xi. 13. "And the ſame hour was there a great earth-"quake, and the tenth part of the city fell." An earthquake in the language of prophecy, ſignifies a revolution: The city, and the great city, in the Apocalypſe, ſignifies Rome. It is ſo called with reſpect to its dominion, rather than the territory within its walls. Thus, we are told verſe 8. of this chapter, that our Lord was crucified in the great city. He certainly was crucified by the authority of Rome, in a province of her empire, though not within the walls. As the Roman empire repreſented by the

the beaſt has ten horns, ſignifying ſo many kingdoms, the ſame empire repreſented by a city, muſt conſiſt of ten parts;—and as in Daniel's viſion, the Pope's temporal ſovereignty is typified by one of theſe horns, ſo the ſame ſovereignty here is typified by one of theſe ten parts. But here it may be ſaid, Why ſhould it ſignify the Pope's temporal ſovereignty, rather than any other of the ten kingdoms? Becauſe, 1ſt, The fall of that ſovereignty is of much greater importance to the completion of the prophecy than any, or even ſeverals of the other kingdoms: accordingly, though ſeverals fell away at the Reformation, I find no particular mention made of them. 2d, It is the only one of the ten whoſe duration is meaſured in the prophecy; it is the only one, therefore, whoſe fall we might expect to be particularly marked. 3d, The time at which this tenth part falls, exactly correſponds with the period in which the Pope's temporal ſovereignty ought to fall; for the 42 months allotted to the reign of the ſeventh head, meaſure (as we have already ſeen, p. 60.) the temporal ſovereignty annexed to the Papacy; theſe 42 months make exactly 1260 prophetic days or years, and they coincide throughout with the 1260 years of the witneſſes mourning prophecy; but their mourning prophecy ends by their reſurrection; at the ſame time, therefore, the temporal

poral ſovereignty ought alſo to end.[1] Accordingly, we are told, "In that ſame hour there "was a great earthquake, and the tenth part of "the city fell," to intimate that the reſurrection of the witneſſes ſhall be accompanied by a great revolution, which ſhall overturn the temporal ſovereignty annexed to the Papacy. There appears a peculiar propriety in repreſenting the temporal ſovereignty here, by a tenth part of the city. Had it been repreſented by one of the horns, interpreters would have concluded, that ſome other of the kingdoms had been intended, becauſe the Pope's ſovereignty in the Apocalypſe is invariably repreſented by the ſeventh head. Again had it been repreſented here by the ſeventh head, the fall of that would have implied the death of the beaſt; or, in other words the diſſolution of the whole ſyſtem of ſpiritual tyranny, which would have led to an error; for the ſpiritual juriſdiction of Antichriſt is repreſented as ſubſiſting after the fall of the temporal ſovereignty, till it is reduced by the vials.

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(1) Some have ſuppoſed that France is intended by the tenth part of the city; the late revolution has fully proved that application to be erroneous. France is already fallen from the dominion of papal Rome; but the time of its fall does not correſpond with that of the tenth part here mentioned, for the Pope reigns ſtill, the Ottoman empire exiſts, and the witneſſes ſtill prophecy in ſackcloth.

In the ſame earthquake which overturns the tenth part of the city, "ſeven thouſand names "of men are ſlain." Theſe are (according to ſome), men of name; and it is probable, that an event ſo humiliating to the pride of the church of Rome, as the loſs of the Papal ſovereignty, cannot be effected without bloodſhed; while many of the ſuperior clergy, being the perſons chiefly intereſted in its preſervation, may be put to death in the conteſt: Yet I imagine, that by names of men, we are to underſtand ſocieties of men, and by their death, the diſſolution of ſuch ſocieties; particularly, that the ſeveral monaſtic orders, and the ſocieties that owe their inſtitution to human invention, ſhall be done away. There are not ſo many ſeparate orders as 7000; but every ſeparate houſe, though belonging to the ſame order is a diſtinct ſociety. If we number the ſeveral houſes belonging to all the orders, over all the countries ſubject to the ſpiritual juriſdiction of Rome, they will amount to more than 7000. However, as the number ſeven is perfect, by the uſe of it, with the addition of 1000, the ſpirit of prophecy would intimate their great number; and that all of them ſhall be diſſolved. The completion of this prophecy will not appear improbable, when we reflect, that the Popiſh ſovereigns have obliged the Pontiff, by his own decree, to diſſolve the

ſociety

ſociety of Jeſuits, though they might be juſtly ſtyled the Janizaries of the Papal authority; and when we farther conſider, that politicians in Popiſh countries begin to eſteem the ſeveral religious orders as uſeleſs burdens upon the ſtate, if not abſolute nuiſances to ſociety.

SECTION V.

The fall of the Ottoman Empire.

The ſame hour in which the witneſſes ariſe, and an earthquke overturns the tenth part of the city, it is ſaid, Rev. xi. 14. "the ſecond wo is "paſt." Now, by the ſecond wo, or ſixth trumpet, is meant the Ottoman empire. Whether it ſhall fall ſuddenly, and in conſequence of the ſame revolution which dethrones the Pope, or if it ſhall gradually waſte away, and finally ceaſe to exiſt at the ſame time, though unconnected with that revolution as the cauſe, the accompliſhment of the prophecy only can determine. They are repreſented clearly as contemporary events, but the expreſſions do not neceſſarily imply that they ſhall both be produced by the ſame cauſe. I find ſimilar expreſſions uſed (Rev. ix. 12.) concerning the Saracen empire, "One wo is paſt." But the Saracen empire

pire gradually waſted away, and at length wholly diſappeared about the time the Turks were in four ſmall dynaſties on the banks of the Euphrates, ready to puſh their conqueſts weſtward. Juſt ſo the Ottoman empire may gradually decline and receive ſeveral humiliating blows, before the fall of the Pope's ſovereignty; but at that time it ſhall wholly ceaſe to be a ſcourge to mankind in general, or to Chriſtians in particular.

CHAPTER III.

Of the Events which take Place from the ſounding of the ſeventh Trumpet, to the fifth Vial, or the Deſtruction of Rome.

WHEN theſe three remarkable events are accompliſhed, they may be conſidered as evident ſigns of the famous æra ſolemnly announced to the prophet Daniel, chap. xii. ℣. 7. "And one "ſaid to the man cloathed in linen, which was "upon the water of the river, How long ſhall "it be to the end of theſe wonders? And I "heard the man cloathed in linen, which was "upon the waters of the river, when he held "up his right hand, and his left hand unto hea-"ven, and ſwear by him that liveth for ever, "that it ſhall be for a time, times, and an half: "and when he ſhall have accompliſhed to ſcat-"ter the power of the holy people, all theſe "things ſhall be finished." The appeal to heaven by a ſolemn oath, intimates the certainty of the promiſed deliverance, in the appointed ſeaſon, that the united efforts of earth and hell cannot prevent it, nor any unforeſeen circumſtances delay it, a moment longer than God has appointed

appointed. The continuance of the preceding diſtreſs is meaſured by time, times, and an half, three prophetic years and an half, or 1260 years, calculating from the beginning of Antichriſt's reign, formerly repreſented by the little horn, whoſe duration is meaſured by the ſame numbers, Dan. vii. 25. At the cloſe of which, God ſhall put an end to the perſecutions of Antichriſt, which previouſly ſcattered the power of his holy people, ſo that they never could appear either in force or in numbers.

The ſame æra, with ſimilar circumſtances of ſolemnity, is repreſented to the apoſtle John, Rev. x. 5, 6, 7. "And the angel which I ſaw "ſtand upon the ſea, and upon the earth, lifted "up his hand to heaven, and ſwear by him that "liveth for ever and ever, who created the "heaven and the things that therein are, and "the earth and the things that therein are, and "the ſea and things which are therein, that "there ſhould be time no longer, (that the "time ſhould not be yet). But in the days of "the voice of the ſeventh angel, when he ſhall "begin to ſound, the myſtery of God ſhould "be finiſhed, as he hath declared to his ſer-"vants the prophets." Here the æra of deliverance is fixed at the ſounding of the ſeventh trumpet, but that event takes place immediately after the remarkable events already mentioned. In the ſame hour that the witneſſes

neſſes ariſe from the dead,—that an earthquake overturns the tenth part of the city,—that the ſecond wo is paſt,—behold the third wo cometh quickly. What is meant by that wo we learn from what follows: "And the ſeventh angel "ſounded," then the glorious deliverance effected by his ſounding is laid before us in general terms: "And there were great voices in "heaven, ſaying, The kingdoms of this world "are become the kingdoms of our Lord, and "of his Chriſt, and he ſhall reign for ever and "ever;" Rev. xi. 15.

This period may be properly called the æra of prophecy. The completion of Scripture prophecy which before this period was like the dawn of the morning, evident only to a few, ſhall now ſhine with the refulgence of noonday and appear convincing to every intelligent and unprejudiced mind; it ſhall therefore prove the great mean in the hand of God, of giving ſucceſs to the goſpel among the benighted nations of the world, and breaking down the remaining bulwarks of ſuperſtition and idolatry; from thenceforward, "the teſtimony of Jeſus "ſhall be the ſpirit of prophecy.

At this period likewiſe, the dates annexed to the ſeveral remarkable events, may be calculated with certainty. By going back 1260 years, the beginning of Antichriſt's reign may be diſcovered

vered with preciſion, and moſt of the other calculations refer to that æra; whereas, at preſent the dates are unavoidably involved in a certain degree of obſcurity, and give room for various conjectures.

SECTION I.

State of the Church at the ſounding of the ſeventh Trumpet.

FROM this period to the commencement of the Millennium, the prophecies continue to give a twofold view of the church. On the one hand, they repreſent the progreſs of the goſpel; on the other, they deſcribe the ſteps by which ſpiritual Babylon is brought to its final ruin, and at length all oppoſition to the truth is overcome.

The firſt view given of the progreſs of the goſpel, we have, Rev. vii. 9. "After this I be- "held, and lo, a great multitude, which no "man could number, of all nations, and kin- "dreds and people, and tongues, ſtood before "the throne, and before the Lamb, cloathed "with white robes, and palms in their hands; "and cried with a loud voice, ſaying ſalva- "tion to our God which ſitteth upon the "throne,

" throne, and unto the Lamb.—And one of the " elders anſwered, ſaying unto me, What are " theſe which are arrayed in white robes? and " whence came they? And I ſaid unto him, " Sir thou knoweſt. And he ſaid to me, Theſe " are they which came out of great tribulation, " and have waſhed their robes, and made them " white in the blood of the Lamb: Therefore " are they before the throne of God, and ſerve " him day and night in his temple; and he " that ſitteth on the throne ſhall dwell among " them. They ſhall hunger no more, neither " thirſt any more, neither ſhall the ſun light on " them, nor any heat: For the Lamb who is " in the midſt of the throne, ſhall feed them, " and ſhall lead them unto living fountains of " waters; and God ſhall wipe away all tears " from their eyes."

The multitude, with palms in their hands, are repreſented here as ſucceeding the 144,000 ſealed ones. *After this*, I beheld alſo a great multitude. The 144,000 ſealed ones run along the whole period of Antichriſt's reign, Rev. xiv. 1.; but at the cloſe of his reign, they give place to the palm-bearing multitude. The deſcription of theſe, compared with that of the ſealed ones, ſhows how different the ſtate of the church now is, from its former condition, ever ſince Chriſtians began to decline from purity of faith and manners.

ners. Previous to this æra, real Chriſtians were few, as the great body who profeſſed Chriſtianity were deſtitute of the ſpirit of it; but now they are a great multitude, which no man can number of all nations, and kindreds, and people, and tongues. Formerly the true ſervants of God worſhipped him ſincerely in ſecret, but their voice was not heard in the world, for fear of the perſecution of their enemies; but now they cry with a loud voice, making a public profeſſion of their faith, and attending on the ordinances of religion, without fear or danger. Formerly true Chriſtians were traduced as ſchiſmatics, heretics, and perſons abominably wicked; but now their innocence is vindicated, their righteouſneſs is brought forth as the noon-day; for they all, and they only, are eſteemed righteous, who are juſtified by the blood of Chriſt, and ſanctified by the influence of his Spirit. They are cloathed with white robes, waſhed and made white in the blood of the Lamb. Formerly the faithful followers of Chriſt were every where perſecuted and overcome; but now they hold palms in their hands, as emblems of victory over their enemies. They were formerly in great tribulation. They experienced every kind of diſtreſs outward and inward. They were expoſed by the virulence of their enemies, to fire and ſword, to hunger and thirſt, to cold and

and nakedneſs. Nor were theſe the greateſt evils; for they were frequently expoſed to a ſcarcity of the bread of life, when deprived of ordinances; ſo that their ſouls were ready to periſh. But now they ſhall be delivered from whatever might prove injurious, to their temporal or ſpiritual happineſs: "Neither ſhall the ſun "light on them, nor any heat. They ſhall ſtand "before the throne of God, and ſerve him day "and night in his temple; and he that ſitteth on "the throne ſhall dwell among them." The ordinances of God ſhall be eſtabliſhed in purity; in theſe men ſhall place their delight, and on them God ſhall beſtow his preſence. "The taber-"nacle of God ſhall be with men, and he ſhall "dwell among them." They ſhall experience no more ſcarcity of the bread of life; "they ſhall "hunger no more, neither thirſt any more." The Redeemer ſhall himſelf feed his people. On them he ſhall beſtow liberally the comfortable and gracious influences of his Spirit, which ſhall prove a well of water ſpringing up unto everlaſting life[1]; and the tears which they ſhed for the deſolation of the church, as well as for their own particular diſtreſſes, ſhall be wiped away. "The Lamb who is in the midſt of the "throne ſhall feed them, and ſhall lead them "into

(1) John iv. 14. and vii. 38, 39.

" into living fountains of waters, and God ſhall " wipe away all tears from thier eyes[1]." We have

(1) Lowman and Newton are of opinion, that the multitude, with palms in their hands, repreſent the glory of a future world, particularly the happineſs of thoſe perſons put to death by the Pagan Roman emperors; but I cannot agree with them in opinion, for the following reaſons: 1*ſt*, The happineſs of the martyrs in their glorified ſtate is repreſented in the firſt ſeal; it appears to me unneceſſary to introduce them here again. 2*d*, If they were introduced in this place, they would have been mentioned before the 144,000 ſealed ones; becauſe they were poſſeſſed of happineſs previous to the admiſſion of converts into the church in the age of Conſtantine, whereas, in the viſion, they are repreſented as following the ſealed ones: "After " theſe things, I ſaw." That interpretation cannot be juſt, which obliges one to reverſe the order of the viſion. 3*d*, The expreſſions which deſcribe the happineſs of this multitude, may appear at firſt view too ſtrong to apply to the church militant; it is accordingly on this ground they have been referred to the church triumphant; yet they are obviouſly borrowed from the prophet Iſaiah, and when compared with the context in the prophet, they certainly refer to the church militant, and not to the church triumphant. Now, it is reaſonable to ſuppoſe they have the ſame meaning here. Thus, verſes 15, 16, are borrowed from Iſaiah xlix. 10. "They ſhall not hunger, " nor thirſt, neither ſhall the heat nor ſun ſmite them; " for he that hath mercy on them ſhall lead them, even " by the ſprings of water ſhall he guide them." And verſe

have another view of the progreſs of the goſpel, Rev. xiv. 6, 7. "And I ſaw another angel fly "in the midſt of heaven, having the everlaſt- "ing goſpel to preach unto them that dwell on "the earth, and to every nation, and kindred, "and tongue, and people, ſaying with a loud "voice, Fear God, and give glory to him; for "the hour of his judgment is come: and wor- "ſhip him that made heaven, and earth, and "the ſea, and the fountains of water[1]."

This

verſe 17. is taken from Iſa. xxv. 8. "And the Lord "God will wipe away tears from off all faces, and the "rebuke of his people ſhall he take away from off all the "earth." *4th*, It appears more conſiſtent with the general deſign of the Apocalypſe, to conſider the multitude, with palms in their hands, as the church militant iſſuing from a ſtorm; for the general deſign is to ſhew, that the church ſhall continue, in defiance of all oppoſition, and ſhall at length become triumphant on the earth, previous to the general judgment.

(1) The opinion of the excellent Mede, in which he is followed by B. Newton and others, is, that the miniſtry of this angel was fulfilled, in the public and ſtrenuous oppoſition made to the worſhip of images, by the Emperors of the Eaſt, as well as by Charlemagne and the biſhops of France in the eighth century. But neither the time nor the circumſtances of this angel's miniſtry can accord with that interpretation; while, on the other hand, the time

and

This angel repreſents the miniſters of the word, for the miniſtry of reconciliation is committed to earthen veſſels. He flies in the midſt of heaven to repreſent the ſupport of civil authority, and the great ſucceſs of his miniſtry. His commiſſion to preach, extends to all that dwell on the earth; and accordingly he propagates with celerity a knowledge of the truth to every

and the circumſtances coincide with the ſounding of the ſeventh trumpet. 1*ſt*, The miniſtry of this angel muſt coincide with the palm bearing multitude: For, as Mede argues, the immediate conſequents of the ſame antecedents muſt be contemporary. Now, the 144,000 ſealed ones immediately precede the multitude with palms in their hands, chap. vii. The ſame 144,000 ſealed ones immediately precede the voice of this angel, chap. xiv.; therefore the multitude with palms in their hands, and the voice of this angel muſt be contemporary. 2*d*, The voice of this angel muſt coincide with the reſurrection of the witneſſes; for the 144,000 ſealed contemporate with the witneſſes mourning prophecy, their mourning prophecy is followed by their reſurrection and aſcenſion to heaven; ſo here the 144,000 ſealed ones are followed by the voice of an angel flying through the midſt of heaven; therefore the reſurrection of the witneſſes, and the voice of this angel muſt coincide. 3*d*, The ſame argument proves that the voice of this angel coincides with the fall of the Pope's temporal ſovereignty, or the tenth part of the city; for the 144,000 ſealed ones are contemporary with the 42 months of the beaſt; the immediate

conſequent

every nation, and tongue, and people. The ſubject of his miniſtry is the goſpel, the glad tidings of a Saviour, containing the whole counſel of God, reſpecting the ſalvation of men. The goſpel was at all times everlaſting, in as far as the plan of it was laid before the foundations of the world. The Author of it is the Everlaſting God, and the bleſſing conferred on thoſe that receive it,

conſequent of theſe 42 months is the fall of the tenth part of the city; and here the immediate conſequent of the ſame 144,000 ſealed ones is the voice of this angel, which is further confirmed by the expreſſions of the angel, "the "hour of his judgment is come," expreſsly referring to the judgment then recently inflicted on the beaſt. 4*th*, However ſpecious the application of Mede may be, we ſhall find, that the circumſtances of the event to which he alludes, if minutely examined, will not ſuit the voice of this angel. This angel preaches the goſpel, but the oppoſition of the eaſtern Emperors, as well as of Charlemagne and the biſhops of France, was too limited to juſtify this expreſſion, that they preached the goſpel. They joined iſſue with the degenerate church in many tenets and practices, though they oppoſed her in ſome of the groſſeſt and moſt recent corruptions. Again, the term Everlaſting here, ſeems to intimate the perpetual ſucceſs of the goſpel, from the period of its publication by this angel. Now, the attempt of the Emperors of the Eaſt, and Charlemagne, were as ineffectual as they were partial; whereas it is obvious from the prophecies,

it is eternal life; but at this time it may be termed everlaſting, in regard it ſhall never be again obſcured by the ſubtilty of the dragon, and his emiſſary the beaſt. This angel preaches the goſpel ſo as to counteract the poiſon of Babylon's doctrine. The doctrines of Popery impreſs the mind with the fears of purgatory, and of devils, together with an exceſſive reverence of ſaints and angels, which have a tendency to baniſh from the mind the fear of God. But this angel recals the attention of mankind to that principle which is the ſource of every duty we owe to God, and to mankind; ſaying with a loud voice, Fear God. He adds, Give glory to him. God is glorified by obedience to his commandments, but the church of Rome requires of her votaries implicit ſubmiſſion to her authority. So that it may be ſaid of them, as of the apoſtate Jews, "Ye reject the command-"ments of God, that ye may keep your own "traditions.

phecies, that after the fall of the beaſt, the goſpel ſhall be propagated, ſo as never to be again obſcured. Farther, the argument by which this angel enforces his preaching, cannot apply to the oppoſition made by the Emperors of the Eaſt, and Charlemagne. There was no Judgment at that time inflicted on the beaſt: on the contrary, he was then haſtily advancing to the zenith of his glory.

" traditions. In vain ye worſhip me, teaching " for doctrines the commandments of men." But this angel directs men to the true rule of obedience, the divine precepts: " And worſhip " him that made heaven and earth, the ſea, and " the fountains of waters." The worſhip of God is the great mean by which obedience of heart and life is maintained. And in this likewiſe the church of Rome groſsly miſleads the members of her communion, by enjoining the worſhip of angels and ſaints, and even of images and relicts; but this angel exhorts men in the language of God's law, " Thou ſhall worſhip the " Lord thy God, and him only ſhalt thou ſerve;" becauſe, to him alone worſhip is due, who is the great Creator and Preſerver of all things, the bountiful Benefactor, from whom every bleſſing, temporal and ſpiritual, flows; while he urges theſe truths with ſucceſs, from the completion of prophecy, made manifeſt in the judgment of God ſo recently inflicted on the beaſt, by depriving him of his temporal ſovereignty.

A third view, repreſenting the efficacy of the goſpel in theſe times, is laid before us, Rev. xi. 19. " And the temple of God was opened in hea- " ven, and there was ſeen in his temple the ark " of his teſtament." This took place immediately after

after the ſeventh trumpet ſounded, as we learn from verſe 15. and repreſents the clearer manifeſtation of himſelf, which God will beſtow on his faithful worſhippers at the time ſpecified. Under the law, the high prieſt only once a year was permitted to ſee the ark. The vail which ſeparated the moſt holy from the holy place, prevented the prieſt, who officiated daily in the ſanctuary, from ſeeing it; and if the high prieſt entered within the ſecond vail, except on the day of expiation, he died for his temerity, Lev. xvi. 2. But under the New Teſtament diſpenſation, there is acceſs for every real Chriſtian "to the holieſt of all, by the blood of "Jeſus," Heb. x. 19. This acceſs was typified by the rending of the vail at Chriſt's death, Mat. xxvii. 51. Accordingly it has been the privilege of ſome individuals, in all periods of the Chriſtian church, to be admitted to the holieſt of all, and to ſee the ark; but the extending of this privilege to the whole body of the church is reſerved for that period in which the ſeventh trumpet ſhall ſound. The primitive church is repreſented by worſhippers in the inner court of the temple, meaning the court of the prieſts in which the altar of burnt-offering ſtood, Rev. xi. 1. However that does not imply acceſs to the holieſt of all, to ſee the ark. In the time following the reign of Antichriſt, and

and during his reign, the temple and the inner court are ſhut, the outer court is trodden under foot by the Gentiles, (verſe 2.), and the few witneſſes faithful to God on earth, are mingled with thoſe Gentiles, prophesying in ſackcloth. But when the ſeventh trumpet ſounds, all the Gentiles are expelled from the outer court, and there is not only acceſs to the inner court, as formerly, but the door of the ſanctuary is thrown open, even the inner vail is removed, and all the worſhippers are permitted to ſee the ark of the covenant; that is, God ſhall at that period give clearer views of his truth, and more comfortable manifeſtations of his preſence, than at any former period, by beſtowing more generally and more liberally the influences of his holy Spirit.

The ſame truth is laid before us by another type borrowed from the Moſaic œconomy, applicable to the ſame period, Rev. xv. 8. "And "the temple was filled with ſmoke from the "glory of God, and from his power; that no "man was able to enter into the temple till the "ſeven plagues of the ſeven angels were fulfil-"led." The opening of the temple is mentioned verſe 5. in almoſt the ſame words uſed Rev. xi. 19. There is a reference to that paſſage, in order to ſhew the time of opening the temple; namely, when the ſeventh trumpet ſounds. Out of the temple came the ſeven angels,

gels having the ſeven laſt plagues. Immediately the temple is filled with ſmoke, or a cloud, which continues during the time that the angels are pouring out the vials. This unqueſtionably refers to the conſecration of the tabernacle by Moſes, and the dedication of the temple by Solomon. On theſe two memorable occaſions, the houſe of God was filled with a cloud, ſo that even the miniſters of the ſanctuary could not enter it; the cloud was a ſymbol of the divine preſence; it then filled the houſe; whereas it commonly appeared only on the mercy-ſeat within the vail, to intimate that his preſence on that occaſion was beſtowed more abundantly than on ordinary occaſions. That miniſters of the ſanctuary could not enter in, proceeded from their deep reverence for that viſible diſplay of the divine preſence; juſt ſo when the ſeventh trumpet ſounds, the church of Chriſt, purified from the defilements of Antichriſt, and conſecrated to Chriſt, ſhall be acknowledged by peculiar manifeſtations of God's preſence, and the liberal influences of his Spirit.

Theſe three repreſentations afford a view tolerably clear, of the ſtate of the church immediately after the ſounding of the ſeventh trumpet. The firſt ſhews the goſpel propagated to kindreds, tongues, nations, and languages, and an innumerable multitude of converts introdu-

ced into the church. The ſecond ſhews the means by which they are introduced, the miniſtry of the word, ſupported by the civil authority, ſpread by the zeal of the preachers, and urged upon the rational mind by the completion of prophecy. The third ſhews the happineſs of the church then conſtituted, ariſing from the clear manifeſtations of the divine preſence given by the liberal influences of the Holy Spirit.

SECTION II.

Obſervations on the Vials.

Let us now take a view of the progreſſive ſteps by which Antichriſtianiſm is brought to its final ruin. Theſe are repreſented by the vials, and the vials are included in the ſeventh trumpet, ſo that they begin to be poured out when the angel preaching the goſpel flies through the midſt of heaven. Before I offer a particular illuſtration of each, I ſhall make ſome general obſervations on the whole, to ſhew the grounds on which I attempt to illuſtrate them.

1. It is obvious, that the application of any or of all theſe vials to events already paſt, muſt be erroneous; for all are included in the ſeventh

venth trumpet, and the ſeventh trumpet has not yet ſounded; it is then only when the ſecond wo is paſt, that the third wo cometh, Rev. xi. 14.

2. That the vials begin immediately as the ſeventh trumpet ſounds, and follow one another rapidly, or at ſhorter intervals of time than thoſe that intervened betwixt the plagues of the trumpets, we may infer from that expreſſion, the third wo cometh *quickly*. That they follow one another after long periods of time, or at equal intervals, which Jurien infers from the term vial, ſuppoſing it an alluſion to an hour-glaſs, is a mere play of imagination, without the ſmalleſt ſupport from Scripture.

3. All the vials have the ſame object, namely, to deſtroy the remaining power of the Antichriſtian ſyſtem, called the Beaſt. The firſt brings a grievous ſore upon them that had the mark of the beaſt, and worſhipped his image, Rev. xvi. 2.; and when the laſt is poured out, the beaſt and falſe prophet are taken and caſt into the lake of fire, Rev. xix. 20.

4. Moſt of the vials have an obvious reference to the plagues of Egypt; now the empire of the beaſt is "ſpiritually called Egypt," Rev. xi. 8. We may therefore infer that the plagues which were inflicted corporally, or, in a literal ſenſe, on the Egyptians, ſhall be in inflicted ſpiritually on the followers of Antichriſt.

5. There

5. There is a manifeſt reſemblance betwixt the firſt four trumpets and the firſt four vials. The reſemblance implies, that the power of Papal Rome ſhall be reduced gradually by ſteps, in ſome reſpects ſimilar to thoſe which deſtroyed the dominion of Imperial Rome. The ſubjects affected by the plagues are the ſame in both. Thus, the firſt trumpet brought a plague on the earth, the ſecond on the ſea, the third on the rivers, the fourth on the ſun; ſo the firſt vial brings a plague on the earth, the ſecond on the ſea, the third on the rivers, the fourth on the ſun. If therefore we know what is meant by the earth, ſea, rivers, and ſun, in the government of Imperial Rome, we can be at no loſs to diſcover what is parallel to theſe in the government of Papal Rome. The effects produced are the ſame in the ſecond and the third of both. The ſecond trumpet turns the ſea to blood, ſo the ſecond vial; the third trumpet makes the rivers bitter, ſo that they are pernicious to life; the third vial turns the rivers to blood, which produces a ſimilar effect, but in a higher degree. The effects of the firſt and fourth in both are indeed different. The firſt trumpet burns the earth and its productions; the firſt vial occaſions a noiſome ſore. The fourth trumpet decreaſes the heat of the ſun; the fourth vial increaſes it. However, the contraſt

traſt here is ſo ſtriking, that it makes the meaning as obvious as the reſemblance in the two preceding.

The three laſt vials have no reſemblance to any of the trumpets; but to compenſate the want of this index to their meaning, an enlarged explication of each is added. The whole of chap. xviii. is a comment on the fifth vial; chap. xix. from the beginning to the 10th verſe, is an illuſtration of the ſixth vial; and from the 11th verſe to the cloſe of the ſame chapter is a farther account of the ſeventh vial. Add to this, that the earthquake or revolution occaſioned by the ſeventh vial, is expreſſed in terms ſimilar to that repreſented at the opening of the ſixth ſeal: Compare chap. xvi. 18, 19, 20. with chap. vi. 12, 13, 14.

6. The agents under God, to inflict the plagues of the vials, are conſcious of their being inſtruments in his hand to fulfil prophecy; and in this reſpect they widely differ from the agents employed in the preceding plagues of the trumpets. The northern nations, the Saracens and the Turks, were all ignorant of their being ſcourges in the hand of God, to puniſh a degenerate church. It might be ſaid of each as of Sennacherib, "O Aſſyrian, the rod of mine an-
"ger, and the ſtaff in their hand is mine indig-
"nation. I will ſend him againſt an hypocri-
"tical

" tical nation; and againſt the people of my " wrath will I give him a charge to take the " ſpoil, and to take the prey, and to tread them " down like the mire of the ſtreets. Howbeit, " he meaneth not ſo, neither doth his heart " think ſo, but it is in his heart to deſtroy, and " cut off nations not a few," Iſa. x. 5.—8. They were ſolely actuated by ambition, covetouſneſs or reſentment, thoſe ſelfiſh paſſions, ſo natural to the human heart, though the Almighty over-ruled them, for the purpoſes of executing his counſel. But the angels that pour out the vials are members of the church: " They " came out of the temple, they are clothed in " pure and white linen, having their breaſts " girded with a golden girdle;" that is, they are habited like prieſts, to intimate that they have no ſelfiſh end in view, by inflicting puniſhment, but perform a ſolemn ſacrifice to God. Again, they receive their directions from the miniſters of the church: " And one of the four " beaſts (living creatures) gave unto the ſeven " angels ſeven golden vials full of the wrath of " God," Rev. xv. 6, 7. Now theſe living creatures, firſt introduced in the fourth chapter, repreſent the miniſters of the church. This is confirmed by what is ſaid of the witneſſes, chap. xi. 6. " Theſe have power over waters to " turn them to blood, and to ſmite the earth " with

" with all plagues, as often as they will." The witneſſes are chiefly the clergy, and their power to ſmite the earth with plagues, is during the time which follows their mourning prophecy; that is after their reſurrection and aſcenſion, which coincides with the ſeventh trumpet, and conſequently with theſe vials [1]. Further, the puniſhment inflicted is procured by the prayers of the church. It is for this reaſon that the wrath of God is ſaid to be contained in golden vials, alluding to the golden cenſers under the law, in which ſweet incenſe was offered to God. Thus, the living creatures and elders are repreſented having golden vials full of odours, chap. v. 8. The incenſe was obviouſly typical of prayer; for in the temple-ſervice, while the in-

cenſe

(1) The whole verſe runs thus: "Theſe have power to " ſhut heaven, that it rain not in the days of their prophe- " cy, and have power over waters to turn them to blood, " and to ſmite the earth with all plagues, as often as they " will." Their power to ſhut heaven is in the days of their prophecy; that is, during the 1260 days in which they wear ſackcloth; and their power to ſmite the earth with plagues, is in the period that follows after. I conſider theſe words, " in the days of their prophecy," as inſerted to diſtinguiſh betwixt theſe two diſtinct periods, for if both the powers mentioned were enjoyed at the ſame time, it would have been more natural to have placed theſe words either at the beginning or end of the verſe.

cenſe was burning, a ſolemn ſilence prevailed, and the whole congregation was employed in prayer, ſo that the time of incenſe was called the hour of prayer. But to put the matter beyond all controverſy, we are told, that the golden vials full of odours are "the *prayers of* "*ſaints.*" They are called vials, rather than cenſers, to intimate, that they are tranſparent as glaſs or cryſtal, typical of the ſuperior light and glory enjoyed under the Goſpel, beyond that which belonged to the Moſaic diſpenſation; for the ſame reaſon, a ſea of glaſs is repreſented, chap. xv. 2. alluding to that in Solomon's temple, which was made of braſs [1].

7. An attention to the conduct of Providence muſt convince us, that an infinitely wiſe God has diſpoſed events in every period, ſo as to reſemble one another, whether thoſe events reſpect the calamities and deliverances of his church, or the riſe and fall of empires. It is the obſervation of the wiſeſt of men, "The "thing that has been, it is that which ſhall be, "and that which is done is that which ſhall be "done,

(1) This account of the agents accords with the parallel viſion of the ſtate of the church at the ſame period, but can by no means agree to any time paſt. It further affords a preſumption, that the period of pouring out theſe vials is at a conſiderable diſtance. Chriſtian piety and zeal are in our days too ſcanty, to furniſh agents of the deſcription given above.

"done, and there is nothing new under the "sun." Nor can we wonder at this similarity of events in every period, when we reflect that the same God carries on the same end, and governs the same subjects; for, "as face answer-"eth to face in a glass, so does the heart of "man to a man." Now an attention to the conduct of Providence would rectify that love of the marvellous, and that expectation of extraordinary interpositions, which have frequently led to error, in the application of prophecy. To the influence of these principles, are owing partly the blindness of the Jews, in applying the prophecies concerning the Messiah, and the extravagance of the primitive fathers, in their conjectures concerning Antichrist; while Popish writers have availed themselves of the same principles, for the defence of the Papacy against the charge of Antichristianism, by describing Antichrist with such characters as neither have been, nor shall be verified in the world. Directed by these observations, I proceed to illustrate the vials in their order, by offering probable conjectures concerning the events represented by them.

SECTION III.

The Firſt Vial.

" And I heard a great voice out of the tem-
" ple, ſaying to the ſeven angels, Go your ways,
" and pour out the vials of the wrath of God
" upon the earth. And the firſt went, and pour-
" ed out his vial upon the earth; and there fell
" a noiſome and grievous ſore upon the men
" which had the mark of the beaſt, and upon
" them which worſhipped his image," Rev. xvi. 1, 2.

The church being now conſtituted, and bleſſed with the divine preſence, by the voice of her public teaching, directs to the time and manner of inflicting the laſt plagues on the adherents of Antichriſt. Accordingly, having iſſued her mandate, " the firſt angel went and poured " out his vial on the earth." The firſt trumpet brought a plague on the earth. The earth there repreſents the territory, or rather the ſubjects of Imperial Rome. Here it muſt ſignify the perſons ſubject to the ſpiritual juriſdiction of Papal Rome. Accordingly the perſons affected by it, are the men who had the mark of the beaſt, and worſhipped his image. The plague occaſioned

occaſioned by it, is "a noiſome and greivous "ſore." This unqueſtionably refers to one of the plagues of Egypt, Exod. ix. 9. But a ſore taken ſpiritually, ſignifies ſin, which is a diſeaſe and deformity of the ſoul. To this purpoſe the prophet uſes theſe expreſſions: "The whole "head is ſick, and the whole heart faint; from "the ſole of the foot even to the head, there is "no ſoundneſs in it, but wounds and bruiſes, "and putrifying ſores," Iſa. i. 6. which repreſent figuratively what he had ſaid plainly, (ver. "4.), Ah! ſinful nation, a people laden with ini-"quity, a ſeed of evil doers, children that are "corrupters." I humbly apprehend, therefore, that the event pointed out in this vial, is, That the impiety and immorality of the Popiſh ſuperſtition ſhall be convincingly urged on the followers of the beaſt at the period ſpecified, ſo that the boldeſt defenders of that ſuperſtition ſhall not be able to contradict the evidence, but muſt retire with ſecret anguiſh from the field of argument, like the magicians of Egypt, who would not ſtand before Moſes, becauſe of their boils, Exod. ix. 11. I am the more inclined to this opinion, becauſe the witneſſes are the agents, by whom all theſe plagues are inflicted; and the Reformation furniſhes an event ſimilar to the plague of this vial. At that time every tongue was employed, every pen was occupied, in deſcribing

ſcribing the deformity of Popery. Nor were thoſe efforts vain, princes and people lent an attentive ear, multitudes were convinced that the charge was juſt.

SECTION IV.

The Second Vial.

"AND the ſecond angel poured out his vial "upon the ſea, and it became as the blood of a "dead man; and every living ſoul died in the "ſea," Rev. xvi. 3.

When the ſecond angel ſounded his trumpet, the third part of the ſea became blood. It ſignified then a diminution of the dominion of imperial Rome, for the dominion of a ſtate protects the ſubjects, as the ſea ſurrounds the land. Now, a diminution of the dominion of Rome was certainly the ſecond ſtep in the progreſs of the northern nations. In their firſt attack they plundered the ſubjects, but afterwards retired with their booty to their own country; but in their following attacks they took poſſeſſion of the countries they invaded, erected independent kingdoms, detached whole provinces from the empire, and ſo diminiſhed the dominion of the city. It appears to me obvious, therefore, that

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by the ſecond vial there will be a ſimilar diminution of the dominion of Papal Rome. Of this event likewiſe, we have ſome view in a parallel event at the Reformation. Whole kingdoms renounced the Papal juriſdiction, and ſo leſſened the Pope's dominion; but it is probable the diminution will be very great, when this vial is poured out; for we are told, that "every "living ſoul which was in the ſea died." In the ſecond trumpet, a third part of the ſea is mentioned, here the whole ſea; the reaſon may be, that Imperial Rome never extended her conqueſts, nor claimed a dominion beyond a third part of the earth; but Papal Rome claims a dominion over the whole earth, and has in ſome reſpect eſtabliſhed it among all nations, by her emiſſaries.

SECTION V.

The Third Vial.

"AND the third angel poured out his vial "upon the rivers, and fountains of waters; and "they became blood. And I heard the angel "of the waters," chap. xvi. 4, 5, 6, 7. The rivers fitly repreſent all the rulers of a ſtate, taken collectively; for as the rivers derive their origin

origin from the ſea, and return their waters to the ſea, according to the wiſe man's obſervation, "All the rivers run into the ſea; from whence "the rivers come, thither they return again," Eccl. i. 7.; ſo the rulers derive their authority from the dominion of the ſtate, while they exerciſe their authority to ſupport that dominion in return. Again, the rivers mentioned in the third trumpet, according to the beſt interpreters, repreſent the rulers of Imperial Rome, the fall of the ſtar, or of the imperial form of government, muſt have chiefly afflicted them with bitterneſs or ſorrow, becauſe that fall implied the loſs of their authority and power; for though the government of Rome ſubſiſted for ſome time after, it paſſed from the former rulers into the hands of the Goths. From the reſemblance betwixt that trumpet and this vial, I cannot doubt, that the objects of the plague are the rulers of Papal Rome; and who are theſe but the ſuperior clergy of the church of Rome? This is confirmed by the ſong of praiſe ſung on that occaſion: "Thou art righteous O Lord, "which art, and waſt, and ſhall be, becauſe "thou haſt judged thus: For they have ſhed "the blood of ſaints and of prophets, and thou "haſt given them blood to drink; for they are "worthy." This is ſaid of the Babyloniſh woman, chap. xvii. 6. "I ſaw the woman drunk-

"en

" en with the blood of the ſaints, and with the " blood of the martyrs of Jeſus ;" and again, chap. xviii. 24. " In her was found the blood " of ſaints and of prophets, and of all that " were ſlain on the earth." Now, the deed of the church of Rome, as a collective body, is the deed of the rulers, and in fact all the murders of Chriſt's faithful followers, for a thouſand years paſt, have been perpetrated by them, or by their inſtigation. Who raiſed an army of croſs-bearers againſt the Albigenſes and Waldenſes? Who put to death John Huſs and Jerom of Prague, notwithſtanding the protection of the civil government? Who erected the infernal tribunal of the Inquiſition? Who contrived the ſeveral private aſſaſſinations and public maſſacres that diſgrace the annals of Europe ſince the Reformation? The ſame anſwer will ſuit all theſe queries. The clergy of the church of Rome. I cannot doubt, therefore, that they are the perſons who have ſhed the blood of ſaints and of prophets, and to whom a righteous God, by the pouring out of this vial, will give blood to drink. This laſt clauſe ſerves to illuſtrate the nature of the plague, as the former points out the objects of it; it ſhews that the deprivation or diminution of power (which is the ſpiritual meaning of it) ſhall be accompanied with bloodſhed taken in its literal meaning;

ing; so that these rulers shall drink plenciful draughts of the cup which they administered to others.

The angel of the waters refers to what is said, chap. xi. 6. "These have power over waters, "to turn them to blood," which confirms the observation formerly made, that these plagues are inflicted by the witnesses, after their resurrection and ascension. Not that I imagine the ministers of the church will personally take up the temporal sword to punish the rulers of Babylon, but they will procure the punishment threatened by their prayers, and shall shew that the time of punishment is come by their doctrine, while, after it is inflicted, they shall demonstrate the justice of God in the dispensations of his providence, as ground of praise and thankfulness to his church. The angel of the altar may represent those who minister at the altar; his declaring the righteous judgment of God may signify the heinousness of the sins committed by those persons on whom the vial is poured out; even the ministers of reconciliation announce to them not pardon, but judgment; and the place where atonement was wont to be made, shall not afford to them any asylum, but procure certain destruction; yet still in a consistency with God's law, which ordains, that the murderer shall be taken from his altar.

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In a word, the princes of the world, and the miniſters of the ſanctuary, the people and the paſtors of the church, ſhall mutually join in an hymn of praiſe, when the judgment threatened in this vial ſhall be executed.

SECTION VI.

The Fourth Vial.

"And the fourth angel poured out his vial on "the ſun; and power was given to him to ſcorch "men with fire. And men were ſcorched with "great heat, and blaſphemed the name of "God, which hath given power over theſe "plagues; and they repented not to give him "glory," Rev. xvi. 8, 9.

The ſun, moon, and ſtars, in prophetic language, repreſent the government of any ſtate, including the ſupreme and ſubordinate powers. Darkening the ſun, moon, and ſtars, ſignifies the extinguiſhing of the government, deſtroying either its religious or political exiſtence. Thus, when the ſixth ſeal was opened, "the ſun be-"came black as ſackcloth of hair, and the moon "became as blood; and the ſtars of heaven fell "unto the earth," Chap. vi. 12, 13. Expreſſions which intimate the diſſolution of the Pa-

gan Roman empire, as to its religious exiſtence, an event fulfilled by Conſtantine. So, when the fourth trumpet ſounded, "the third part of the "ſun was ſmitten, and the third part of the "moon, and the third part of the ſtars, ſo as "the third part of them was darkened, and the "day ſhone not for a third part of it, and the "night likewiſe." Expreſſions denoting, according to the beſt interpreters that the government of Imperial Rome, as to its political exiſtence, ſhould be deſtroyed. An event fulfilled by Totila. The ſun therefore affected by the plague of this vial, muſt be the ſupreme power in Papal Rome. Now, the ſupreme power in Papal Rome, muſt be the Pope. Some indeed, for obvious reaſons, pretend that the ſupreme power in the preſent Roman empire belongs, in temporals to the Emperor; in ſpirituals, to general councils. But to remove the doubts which may ariſe from this variety of opinions concerning the ſupreme power in Papal Rome, it will be ſufficient to obſerve that this prophecy invariably repreſents the ruler of Rome and its territory, as the head of the beaſt, typifying the Roman empire, even he who exerciſes the ſeventh or laſt form of Roman government within the city. This deſcription cannot apply either to the Emperor of Germany or to councils; but the uniformity of the emblem requires that the

head

head of the Roman beaſt be repreſented as the ſun of the Roman world. The effect of this plague is to ſcorch men with great heat. By the fourth trumpet the ſun was darkened, and its heat was conſequently decreaſed. Here it is increaſed, yet not for ſalutary, but pernicious purpoſes; if, therefore darkening the ſun there, ſignified extinguiſhing the ſupreme power in the government of Imperial Rome, increaſing the heat of the ſun here, obviouſly ſuggeſts the idea of deſpotic authority, violently exerciſed by the ſupreme power in the government of Papal Rome.

We can ſuppoſe many caſes in which the exerciſe of deſpotic authority would occaſion uneaſineſs to the ſubjects of the ſee of Rome, and we might expect that it would prove hurtful in the iſſue to the Pope's power. A violent exerciſe of deſpotic authority met with reſiſtance even in a dark age; we might expect a reſiſtance ſtill greater in an enlightened age, like the preſent. But at the period of pouring out this vial, when the Word and Providence of God ſhall demonſtrate the deformity of Popery, and the truth of this prophecy more clearly than they are apprehended in our day, we may infer, from the principles of human nature, that a ſignal vengeance ſhall overtake the exerciſe of deſpotic authority. Let us ſuppoſe, for inſtance, that a

perſon of the ſame character with Gregory VII. ſhall again fill the Papal chair, and endeavour, by the ſame meaſures which that Pontiff purſued, to retrieve the declining ſtate of his affairs. I cannot doubt but thoſe meaſures would occaſion a combination of the powers of Europe, to ſet the Vatican in flames about his ears. Accordingly that event is repreſented in the following vial, moſt probably as the conſequence of the ſcorching heat laid before us in this vial. The ſubjects of his ſpiritual juriſdiction, though conſcious of the illegality of his proceedings, and aware that they muſt end in the ruin of the Papal ſyſtem, ſhall not renounce their allegiance, but rather blaſpheme God, than repent, to give him glory. They rather charge God with unfaithfulneſs to his promiſe, than acknowledge themſelves in an error; affirm that he has failed to fulfil his word, "On this rock will I build "my church, and the gates of hell ſhall not pre-"vail againſt her," rather than acknowledge that they have followed Antichriſt, and miſtaken the whore of Babylon for the ſpouſe of Chriſt.

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SECTION VII.

The Fifth Vial.

"And the fifth angel poured out his vial upon the ſeat of the beaſt; and his kingdom was full of darkneſs; and they gnawed their tongues for pain, and blaſphemed the God of heaven, becauſe of their pains and their ſores, and repented not of their deeds," Rev. xvi. 10, 11.

This vial intimates the deſtruction of the city of Rome, the throne or ſeat of the beaſt. I have already (p. 60,61.) intimated my reaſons for this opinion, as well as for ſuppoſing that the event ſhall take place eighteen years after the fall of the temporal ſovereignty annexed to the Papacy. The deſtruction of Rome "fills the kingdom of the beaſt with darkneſs." This expreſſion refers to one of the plagues of Egypt; and we are told, that during the time it continued, "they ſaw not one another, neither roſe any from his place," Exod. x. 23. I conjecture therefore, that when the event intimated by this vial ſhall take place, the members of the church of Rome ſhall be ſo ſtupified, that they can neither concert together, nor make efforts ſeparately for the preſervation of the Pope's authority. At the

ſame

ſame time, they ſhall experience inſufferable torment, by ſeeing themſelves and their religion in a ſituation which they neither apprehended nor feared. "They gnawed their tongues for pain;" yet inſtead of acknowledging the errors of their religion, now made manifeſt by the diſpenſations of divine Providence fulfilling prophecy, they ſhall obſtinately adhere to their ſuperſtition; ſo that like Pharaoh and his ſervants, the more they are plagued, they ſhall be ſo much the more hardened, "blaſpheming the God of heaven, be-"cauſe of their plagues and their ſores, and "not repenting of their deeds."

The deſtruction of Rome is an event of ſo great importance to the intereſt of religion, that it is largely deſcribed, not only in the 18th chapter of the Apocalypſe, but likewiſe by the Old Teſtament prophets, who ſometimes have it only in view under the names of Babylon and Idumea, at other times refer to it, when thy deſcribe the downfall of ancient Babylon, Nineveh and Tyre[1]. I ſhall take the advantage

(1) The paſſages that point to the downfall of Rome, either in a primary or ſecondary ſenſe, appear from the rules laid down in the Firſt Part, to be the following: Iſa. xiii. all, by Rule III.; chap. xxi. 1.—10. Rule II.; chap. xxxiv. all, Rule IV. and. V.; chap. xlvi. 1, 2. and chap. xlvii. all, Rule III. and V.; Jer. xlix. 13.—18. Rule

tage of their united light to point out the agents, circumſtances and conſequences of this cataſtrophe. The agents are in general the ſeveral kingdoms of Europe, repreſented by the horns of the beaſt. During the period allotted for his reign, they are his agents to perſecute Chriſt's faithful followers, Rev. xvii. 14. But when his reign comes to a cloſe, their love ſhall be turned to hatred, they ſhall cut off the ſources of wealth which flowed in to him, and to the church over which he preſides; they ſhall ſwallow up her rich benefices, and burn the city of his reſidence: "And the ten horns which "thou ſaweſt upon the beaſt, theſe ſhall hate "the whore, and ſhall make her deſolate and "naked, and ſhall eat her fleſh, and burn her "with fire. For God hath put in their hearts "to fulfil his will, and to agree, and give their "kingdom unto the beaſt, until the words of "God ſhall be fulfilled," Rev. xvii. 16, 17. But in regard ſome of the kings who committed fornication with her, that is, were members of her idolatrous communion, are repreſented bewailing her deſtruction, Rev. xviii. 9. we cannot

Rule V.; chap. l. 1.—3. ver. 9.—16. ver. 21.—32. ver. 35.—46. chap. li. 1.—14. ver. 25.—64. Rule III. and IV.; Ezek. chap. xxvi. all, chap. xxvii. all, chap. xxviii. 1.—19. Rule IV. and V.; Dan. xi. 40.; Rule V.; The whole prophecy of Nahum, Rule III. and IV.

not ſuppoſe them to have had any ſhare in it. The words juſt quoted ſpeak in general terms, putting the whole for a part, meaning ſome of the kingdoms of Europe; now the particular kingdoms employed by the Almighty as his agents in her deſtruction, appear to me to be pointed out by the prophet Daniel xi. 40. Having deſcribed the character and ſucceſs of the blaſphemous king, in terms which can fully and only apply to the Papacy, he proceeds to ſhew the manner of his downfall: "And at the "time of the end ſhall the king of the ſouth "puſh at him, and the king of the north ſhall "come againſt him like a whirlwind, with "chariots and with horſemen, and with many "ſhips, and he ſhall enter into the countries, "and ſhall overflow and paſs over." Here the agents that procure his fall, are the kings (or kingdoms) of the ſouth and north; that is, kingdoms ſo ſituated with reſpect to Rome, the reſidence of the blaſphemous king, as the kingdoms of Egypt and Syria, intended by the ſouth and north, in the former part of the chapter, are ſituated with reſpect to Judea. I ſhall not pretend dogmatically to aſſert which are the kingdoms intended, but I conjecture they may be Naples and France; the former ſhall make an attack on Rome, but the latter ſhall lead their forces by ſea and land againſt it, unexpectedly

and

and violently like a whirlwind, and ſhall prove ſucceſsful, as a flood that overfloweth the land carries every thing along its courſe, in defiance of any reſiſtance it may meet with.

This circumſtance of its being deſtroyed by a kingdom ſituated to the north, is repeatedly mentioned in thoſe prophecies which have an aſpect to Rome in a ſecondary ſenſe. Thus, it is ſaid of Babylon, Jer. l. 3. "Out of the north com-"eth up a nation againſt her, which ſhall "make her land deſolate." Again, ver. 9. "For lo, I will raiſe and cauſe to come up againſt "Babylon, an aſſembly of great nations from "the north country, and they ſhall ſet them-"ſelves in array againſt her, from thence ſhe "ſhall be taken." The ſame circumſtance is repeated, verſes 41, 42. In prophecies that have a double meaning, I think it is probable that all the circumſtances apply to both events, at any rate, ſuch circumſtances as are repeatedly mentioned. The prophecies deſcribe not only the agents, but the circumſtances likewiſe that accompany the deſtruction of Papal Rome.

They ſhew the inſufficiency of all her reſources to preſerve her at the time God has allotted for her downfall, though no ſyſtem of human policy was ever better deviſed to inſure a perpetual duration. She amaſſed the wealth of the world, which affords the means of negociation,

and forms the ſinews of war. The kings and great men of the earth were her avowed protectors. The abilities and learning of the world once centered in her clergy, who, zealous in her defence, taught lies in hypocriſy. The faſcinating charms of her idolatry attach millions to her communion, who fancy that her exiſtence is neceſſary to their ſalvation. What an immenſe multitude of angels, ſaints and images, according to her own faith, are her protectors! But all ſhall be of no avail. "A ſword is up-"on the Chaldeans, ſaith the Lord, and up-"on the inhabitants of Babylon, and upon "her princes, and upon her wiſe men. A "ſword is upon the liars; and they ſhall dote[1]: "a ſword is upon her mighty men, and they "ſhall be diſmayed. A ſword is upon their "horſes, and upon their chariots, and upon all "the mingled people that are in the midſt of "her; and they ſhall become as women: a "ſword is upon her treaſures; and they ſhall "be robbed. A drought is upon her waters; "and they ſhall be dried up: for it is the "land of graven images, and they are mad "upon their idols," Jer. l. 35.—38. "I will "puniſh Bel in Babylon, and I will bring forth "out of his mouth, that which he hath ſwal-"lowed

(1) Such is the character given of her clergy, 1 Tim. iv. 2.

" lowed up, and the nations ſhall not flow any " more unto him," Jer. li. 44. " Stand now with " thine inchantments, and with the multitude " of thy ſorceries, wherein thou haſt labour- " ed from thy youth; if ſo be thou ſhalt be " able to profit, if ſo be thou mayeſt prevail. " Thou art wearied in the multitude of thy " counſels: let now the aſtrologers, the ſtar- " gazers, the monthly prognoſticators ſtand up, " and ſave thee from theſe things that ſhall " come upon thee: Behold, they ſhall be as " ſtubble; the fire ſhall devour them; they " ſhall not deliver themſelves from the power " of the flame," Iſa. xlvii. 12.—14. " Bel bow- " eth down, Nebo ſtoopeth, their idols are upon " the beaſts, and upon the cattle; your carriages " are heavy laden, they are a burden to the " weary beaſt. They ſtoop, they bow down to- " gether, they could not deliver the burden, " but themſelves are gone into captivity," Iſa. xlvi. 1, 2. Veneration for the prince who reſides in her, claiming to be the repre- ſentative of God, will not preſerve him from death, nor the city of his reſidence from de- ſtruction. " Thus ſaith the Lord God, Becauſe " thine heart is lifted up, and thou haſt ſaid, I " am a god, I ſit in the ſeat of God[1], in the midſt " of

(1) Whoever is accuſtomed to compare ſcripture with ſcripture, muſt here recognize the character deſcribed

2 Theſſ.

" of the ſeas; yet thou art a man, and not God,
" though thou ſet thine heart as the heart of
" God: Behold, thou art wiſer than Daniel;
" there is no ſecret that they can hide from
" thee[1]. With thy wiſdom and with thine un-
" derſtanding thou haſt gotten thee riches, and
" haſt gotten gold and ſilver into thy trea-
" ſures: By thy great wiſdom, and by thy
" traffic thou haſt increaſed thy riches, and
" thine heart is lifted up becauſe of thy riches:
" Therefore thus ſaith the Lord God, Becauſe
" thou haſt ſet thine heart as the heart of God;
" Behold therefore, I will bring ſtrangers upon
" thee, the terrible of the nations: and they
" ſhall draw their ſwords againſt the beauty of
" thy wiſdom, and they ſhall defile thy bright-
" neſs. They ſhall bring thee down to the pit,
" and thou ſhalt die the deaths of them that
" are ſlain in the midſt of the ſeas. Wilt thou
" yet ſay before him that ſlayeth thee, I am
" God? but thou ſhalt be a man, and no God, in
" the

2 Theſ. ii. 4. He as God ſitteth in the temple of God, ſhewing himſelf that he is God.

(1). There is irony and truth in the prophet's expreſſion. Daniel diſcovered ſecrets by revelation from God; but the time has been when the Pope had all the ſecrets of conſequence in Europe, by means of the confeſſors of princes and ſtateſmen.

" the hand of him that ſlayeth thee: Thou " ſhalt die the deaths of the uncircumciſed, by " the hand of ſtrangers: for I have ſpoken it, " ſaith the Lord God," Ezek. xxviii. 2.—10. The ſudden and effectual removal of all her defenders is repreſented by a ſtriking metaphor. " Thy crowned are as the locuſts, and " thy captains as the great graſhoppers, which " camp in the hedges in the cold day; but " when the ſun ariſeth they flee away, and their " place is not known where they are," Nah. iii. 17. The eaſy conqueſt of her outworks is repreſented by another metaphor: " All thy " ſtrong holds ſhall be like fig-trees with the firſt " ripe figs: if they be ſhaken, they ſhall even " fall into the mouth of the eater," Nah. iii. 12. Ripe figs drop by a touch, and when they are firſt ripe, if they fall into the mouth of the eater, thy are devoured with eagerneſs: Never were ſtrong holds in a worſe ſtate of defence than the fortified cities of Stato della Chieſo are at preſent, by the report of all travellers. How eaſy then muſt their conqueſt be ſome time hence, when the deluſion occaſioned by Rome's ſorcery is worn off.

It is probable this deſtruction ſhall come upon Rome on a feſtival night, when the generality of the inhabitants ſhall be immerſed in drunkenneſs and its attendant vices; for this is repeatedly

peatedly aſſerted of her types, Babylon and Nineveh. "In their heat I will make their feaſts, "and I will make them drunken, that they "may rejoice, and ſleep a perpetual ſleep, and "not wake, ſaith the Lord," Jer. li. 39. "And I "will make drunk her princes, and her wiſe men, "her captains, and her rulers, and her mighty men: and they ſhall ſleep a perpetual "ſleep, and not wake, ſaith the King, whoſe name "is the Lord of hoſts," ver. 57. "For while "they be folden together as thorns, and while "they are drunken as drunkards, they ſhall be "devoured as ſtubble fully dry," Nah. i. 10.

The terror of the other inhabitants not ſtupified by intoxication, is deſcribed by the moſt lively images: "Howl ye, for the day of the "Lord is at hand; it ſhall come as a deſtruction "from the Almighty. Therefore ſhall all hands "be faint, and every man's heart ſhall melt: and "they ſhall be afraid: pangs and ſorrows ſhall "take hold of them; they ſhall be in pain as a "woman that travaileth; they ſhall be amazed "one at another; their faces ſhall be as flames," Iſa. xiii. 6.—8. "A grievous viſion is declared "unto me.—Therefore, are my loins filled with "pain; pangs have taken hold of me, as the "pangs of a woman that travaileth: I was "bowed down at the hearing of it; I was diſmayed at the ſeeing of it. My heart panted,

"fearfulneſs

" fearfulneſs affrighted me: the night of my " pleaſure hath he turned into fear unto me," chap. xxi. 2.—4. " The king of Babylon " hath heard the report of them, and his hands " waxed feeble; anguiſh took hold of him, and " pangs as of a woman in travail," Jer. l. 43. " The mighty men of Babylon have foreborn " to fight, they have remained in their holds, " their might hath failed, they became as wo- " men," chap. li. 30.

Another circumſtance clearly foretold, is the deſtruction of Rome by fire. Thus, Rev. xvii. 16. " They ſhall burn her with fire." Rev. xviii. 8. " She ſhall be utterly burnt with fire: for " ſtrong is the Lord God who judgeth her." And her admirers are repreſented as lamenting bitterly when they ſee " the ſmoke of her " burning," ver. 9. 18. In conjunction with the flames ſpread by the victorious enemy, ſhall be a ſubterraneous fire kindled by the breath of the Almighty, as appears from Iſa. xxxiv. 9, 10. " And the ſtreams thereof ſhall be turned into " pitch, and the duſt thereof into brimſtone, and " the land thereof ſhall become burning pitch. " It ſhall not be quenched night nor day; the " ſmoke thereof ſhall go up for ever[1]."

It

(1) " And ſuch an event may appear the more pro- " bable, becauſe the adjacent countries are known to be of " a

It is probable that a concuſſion of the earth, accompanying this ſubterraneous fire, ſhall dam up the Tiber, ſo that having no iſſue to the ſea, it ſhall reduce the ground in the neighbourhood of Rome to a lake or moraſs, while the hills of Rome ſhall appear as iſlands in the midſt of the moraſs, covered with ruinous palaces, and theſe palaces inhabited by every unclean beaſt and bird. This I infer from the frequent alluſions to the fall of Sodom and Gomorrah, the mention made of the wild beaſts of the iſlands, and ſuch birds as haunt marſhy grounds only[1]. "And Babylon, "the

" a bituminous and ſulphurous ſoil. There have even at " Rome been eruptions of ſubterraneous fire, which have " conſumed ſeveral buildings, ſo that the fuel ſeemeth to " be prepared, and watch only for the breath of the " Lord to kindle it." Newton's Diſſ. on Proph. Vol. iii. p. 322.

(1) I cannot doubt that the ſulphurous ſhower which deſtroyed Sodom and Gomorrah was accompanied by a concuſſion of the earth, which ſhut up the paſſage by which the river Jordan formerly iſſued from the plain, ſo that the water driven back, formed the lake Aſphaltites, or Dead Sea; and we learn from hiſtory, that the river Euphrates being diverted from its channel by Cyrus, in order to enter by it into the city, was never afterwards properly reſtored, ſo that the country in the eighbourhood of Babylon, in

" the glory of kingdoms, the beauty of the
" Chaldeans excellency, ſhall be as when God
" overthrew Sodom and Gomorrah. It ſhall
" never be inhabited, neither ſhall it be dwelt
" in from generation to generation.—But wild
" beaſts of the deſert ſhall lie there; and their
" houſes ſhall be full of doleful creatures; and
" owls ſhall dwell there, and ſatyrs ſhall dance
" there. And the wild beaſts of the iſlands
" ſhall cry in their deſolate houſes, and dra-
" gons in their pleaſant places," Iſa. xiii. 19.—
22. " But the cormorant and the bittern ſhall
" poſſeſs it; the owl alſo and the raven ſhall
" dwell in it: and he ſhall ſtretch out upon it
" the line of confuſion, and the ſtones of emp-
" tineſs.—And thorns ſhall come up in her pa-
" laces, nettles and brambles in the fortreſſes
" thereof; and it ſhall be an habitation of dra-
" gons, and a court for owls. The wild beaſts
" of the deſert ſhall alſo meet with the wild
" beaſts of the iſlands, and the ſatyr ſhall
" cry to his fellow; the ſcreech owl alſo ſhall
" reſt there, and find for herſelf a place of reſt.
" There ſhall the great owl make her neſt, and
" lay

in proces of time, became one great moraſs. Now, the alluſions to Sodom and Gomorrah being literally fulfilled in the fate of ancient Babylon, afford at leaſt ground for conjecture, that they ſhall hold true in the deſtruction of Papal Rome.

" lay and hatch, and gather under her ſhadow ;
" there ſhall the vultures alſo be gathered,
" every one with her mate. Seek ye out of the
" book of the Lord, and read ; no one of theſe
" ſhall fail, none ſhall want her mate : for my
" mouth it hath commanded, and his Spi-
" rit it hath gathered them. And he hath caſt
" the lot for them, and his hand hath divided
" it unto them by line : they ſhall poſſeſs it for
" ever, from generation to generation ſhall they
" dwell therein," Iſa. xxxiv. 11.—17. " And
" Edom ſhall be a deſolation : every one that
" goeth by it, ſhall be aſtoniſhed, and ſhall hiſs
" at all the plagues thereof. As in the over-
" throw of Sodom and Gomorrah, and the
" neighbour cities thereof, ſaith the Lord : no
" man ſhall abide there, neither ſhall a ſon of
" man dwell in it," Jer. xlix. 17, 18. " There-
" fore the wild beaſts of the deſert, with the wild
" beaſts of the iſlands ſhall dwell there, and the
" owls ſhall dwell therein : and it ſhall no more
" be inhabited for ever ; neither ſhall it be
" dwelt in from generation to generation. As
" God overthrew Sodom and Gomorrah, and
" the neighbour cities thereof, ſaith the Lord :
" ſo ſhall no man abide there, neither ſhall any
" ſon of man dwell therein," Jer. l. 39, 40.
" And Babylon ſhall become heaps, a dwelling
" place for dragons, an aſtoniſhment and an
hiſſing,

" hiſſing, without an inhabitant," chap. li. 37. " I ſaw another angel come down from heaven, " having great power; and the earth was light- " ened with his glory. And he cried mightily " with a ſtrong voice, ſaying, Babylon the great " is fallen, is fallen, and is become the habita- " tion of devils, and the hold of every foul ſpi- " rit, and a cage of every unclean and hateful " bird," Rev. xviii. 1, 2.[1]

All theſe expreſſions imply a total and perpetual, not a partial and temporary diſſolution. But to remove all dubiety, the Apoſtle John ſays, " A mighty angel took up a ſtone like a " great millſtone, and caſt it into the ſea, ſay- " ing, Thus with violence ſhall that great city " Babylon be thrown down, and ſhall be found " no more at all. And the voice of harpers " and muſicians, and of pipers, and trumpeters, " ſhall be heard no more at all in thee; and no " craftſman, of whatſoever craft he be, ſhall be " found

(1) " But if this fall of Babylon was effected by Totila " king of the Oſtrogoths, as Grotius affirms, or by Ala- " rick, king of the Viſigoths, as the Biſhop of Meaux " contends, how can Rome be ſaid ever ſince to have been " the habitation of devils, and the hold of every foul " ſpirit, and a cage of every unclean and hateful bird, " unleſs they will allow the Popes and Cardinals to merit " theſe appellations?" Newton's Diſſ. on Proph. vol. iii. p. 312.

" found any more in thee; and the ſound of a " millſtone ſhall be heard no more at all in thee. " And the light of a candle ſhall ſhine no more " at all in thee; and the voice of the bride- " groom, and of the bride, ſhall be heard no " more at all in thee," Rev. xviii. 21.—23.[1]

The reaſons of this ſignal cataſtrophe appears from the Old Teſtament prophets, and from the Apocalypſe, to be pride and luxury. " And " thou ſaidſt, I ſhall be a lady for ever; ſo that " thou didſt not lay theſe things to thy heart, " neither didſt remember the latter end of it. " Therefore hear now this, thou that art given " to pleaſures, that dwelleſt careleſsly, that ſay- " eſt in thine heart, I am, and none elſe beſides " me; I ſhall not ſit as a widow, neither ſhall " I know the loſs of children. But theſe two " things

(1) Paſtorini, a late Catholic writer, in his interpretation of the Apocalypſe, applies theſe verſes to Conſtantinople; while he allows that Babylon, in the whole of the chapter preceding them, ſignifies Rome. As this opinion reſts on his bare aſſertion, and is obviouſly contrary to the connection of the paſſage, it deſerves not a ſerious reflection; but the aſſertion clearly ſhews, that he conſidered the words as inapplicable to any judgment already inflicted on Rome; and indeed, to ſuppoſe them accompliſhed, while Rome exiſts and flouriſhes after, is to trifle with the expreſſions of ſcripture, and to play on the human underſtanding.

" things ſhall come to thee in a moment in one " day; the loſs of children and widowhood," Iſa. xlvii. 7, 8, 9. " How much ſhe hath glo- " rified herſelf, and lived deliciouſly, ſo much " torment and ſorrow give her: for ſhe ſaith in " her heart, I ſit a queen, and am no widow, " and ſhall ſee no ſorrow. Therefore ſhall her " plagues come in one day, death, and mourn- " ing, and famine," Rev. xviii. 7, 8. " And " the fruits that thy ſoul luſteth after are de- " parted from thee, and all things which were " dainty and goodly, are departed from thee, " and thou ſhalt find them no more at all," ver. 14.

Another reaſon is covetouſneſs. " O thou " that dwelleſt upon many waters, abundant in " treaſures, thine end is come, and the mea- " ſure of thy covetouſnoſs," Jer. li. 13. " Alas, " alas, that great city, wherein were made rich " all that had ſhips in the ſea, by reaſon of her " coſtlineſs: for in one hour is ſhe made deſo- " late," Rev. xviii. 19. She is charged with idolatry likewiſe. " It is the land of graven " images, and they are mad upon their idols," Jer. l. 38. " Babylon hath been a golden cup " in the Lord's hand, that made all the earth " drunken: the nations have drunken of her " wine; therefore the nations are mad," chap. li. 7. " Come hither, I will ſhew unto thee " the

" the judgment of the great whore, that ſitteth " upon many waters: with whom the kings of " the earth have committed fornication, and " the inhabiters of the earth have been made " drunk with the wine of her fornication.— " And the woman was arrayed in purple,—ha- " ving a golden cup in her hand, full of abo- " minations and filthineſs of her fornication. " And upon her forehead was a name written; " MYSTERY, BABYLON THE GREAT, THE MO- " THER OF HARLOTS, AND ABOMINATIONS OF THE " EARTH," Rev. xvii. 1, 2, 4, 5. " Babylon the " great is fallen, is fallen,—for all nations have " drunk of the wine of the wrath of her forni- " cation, and the kings of the earth have com- " mitted fornication with her," chap. xviii. 2, 3.

She is judged for perſecution of the people of God. " I was wroth with my people; I have " polluted mine inheritance, and given them " into thine hand: thou didſt ſhew them no " mercy; upon the ancient haſt thou very hea- " vily laid thy yoke," Iſa. xlvii. 6. " Behold, " I am againſt thee, O deſtroying mountain, " ſaith the Lord, which deſtroyeſt all the earth; " and I will ſtretch out mine hand upon thee, " and roll thee down fom the rocks, and will " make thee a burnt mountain," Jer. li. 25. " As Babylon hath cauſed the ſlain of Iſrael to " fall; ſo at Babylon ſhall fall the ſlain of all

" the

" the earth," verſe 49. " And I ſaw the wo-
" man drunken with the blood of the ſaints,
" and with the blood of the martyrs of Jeſus,"
Rev. xvii. 6. " And in her was found the
" blood of prophets, and of ſaints, and of all
" that were ſlain upon the earth," ch. xviii. 24.

Let us now ſee the conſequences of this ca-taſtrophe. When Rome ſhall thus be deſtroyed by the juſt judgment of God, the ſeveral parties then on earth ſhall be variouſly affected, according to their different ſentiments. Perſons attached to her ſuperſtition, ſhall experience anguiſh ſimilar to the torment of the damned, a torment ariſing from a ſtrong conviction of the truth, while the will and affections reſiſt it. This ſentiment is conveyed by theſe expreſſions, " They gnawed their tongues for pain," Rev. xvi. 10. And notwithſtanding the gradual decline of the power and influence of the church of Rome, which precedes this deſtruction, it would appear that ſeverals of all ranks continue firmly attached to her at the time the event takes place; for theſe are repreſented as bitterly lamenting over her fall: particularly ſome of the kings of Europe, who found her doctrine favourable to the gratification of their paſſions, and the exerciſe of that deſpotic authority with which they reigned, though they cannot give her effectual aid, ſhall bitterly lament

ment her fall. "And the kings of the earth, "who have committed fornication, and lived "deliciouſly[1] with her, ſhall bewail her and "lament for her, when they ſhall ſee the ſmoke "of her burning, ſtanding afar off, for the fear "of her torment, ſaying, Alas, alas! that great "city Babylon, that mighty city; for in one "hour is thy judgment come!" Rev. xviii. 9, 10.

Her clergy, who had for a long time amaſſed the wealth of the world, by the ſale of ſpirituals, and purchaſed all the luxurious wares of the earth "for bills drawn on heaven and hell, "never to be accepted," finding the ruin of their trade involved in her fall, ſhall ſincerly regret it. "And the merchants of the earth "ſhall weep and mourn over her, for no man "buyeth their merchandiſe any more.—The "merchants of theſe things, which were made "rich by her, ſhall ſtand afar off, for the fear of her

(1) Philip II. of Spain ſaid, that every king who was not of the Catholic religion muſt be a fool, becauſe he could purchaſe, for a little money, every pleaſure here and hereafter. "The pomp of worſhip which that reli-"gion (Popery) carefully ſupports, is agreeable to the "taſte of magnificence which prevails in courts, and "forms a ſpecies of devotion, which, while it flatters the "pampered ſenſes, gives little perplexity to the indolent "underſtandings of the great." Hume's Hiſt. of Eng.

" her torment, weeping and wailing, and ſaying,
" Alas, alas, that great city, that was clothed in
" fine linen, and purple, and ſcarlet, and deck-
" ed with gold and precious ſtones, and pearls;
" for in one hour ſo great riches is come to
" nought." Rev. xviii. 11, 15, 16, 17.

Her inferior clergy and miſſionaries, who propagated her doctrines with zeal, as ſhipmaſters carry the commodities of one country to another, knowing that their gain and manner of ſubſiſtence is ruined by her fall, ſhall bitterly lament it. " And every ſhipmaſter, and all the
" company in ſhips, and ſailors, and as many as
" trade by ſea, ſtood afar off, and cried, when
" they ſaw the ſmoke of her burning, ſaying,
" What city is like unto this great city? And
" they caſt duſt on their heads, and cried,
" weeping, and wailing, ſaying, Alas, alas, that
" great city, wherein were made rich all that
" had ſhips in the ſea, by reaſon of her coſtli-
" neſs; for in one hour is ſhe made deſolate!"
Rev. xviii. 17, 18, 19.

On the other hand, the true church of Chriſt ſhall rejoice, ſeeing in this ſignal judgment the perfections of God manifeſted, his word fulfilled, and his church delivered from the moſt grievous tyranny ſhe had ever groaned under. She is expreſsly commanded to rejoice: " Re-
" joice over her, thou heaven, and ye holy

" poſtles and prophets, for God hath avenged " you on her," Rev. xviii. 20. She readily obeys the divine mandate : " After theſe things " I heard a great voice of much people in hea- " ven, ſaying, Alleluia : Salvation, and glory, " and honour, and power, unto the Lord our " God : for true and righteous are his judg- " ments : for he hath judged the great whore, " which did corrupt the earth with her forni- " cation, and hath avenged the blood of his ſer- " vants at her hand. And again they ſaid, Al- " leluia. And her ſmoke roſe up for ever and " ever. And the four and twenty elders, and " the four beaſts, fell down and worſhipped " God that ſat on the throne, ſaying, Amen ; " Alleluia," Rev. xix. 1, 2, 3, 4.

This event ſhall prove the occaſion, not only of joy, but likewiſe of increaſe to the church of Chriſt. Many chained to the ſurperſtitions of Popery by ſtrong prejudices, until that period, ſhall then be ſet free, being convinced by the word and providence of God. They ſhall hear with efficacy, " A voice from heaven, ſaying, " Come out of her, my people, that ye be not " partakers of her ſins, and that ye receive not " of her plagues," Rev. xviii. 4. The goſpel, which had a free courſe from the period that the ſeventh trumpet ſounded, ſhall now be preached with increaſing zeal, and additional

ſucceſs

ſucceſs. "And there followed another angel, "ſaying, Babylon is fallen, is fallen, that great "city, becauſe ſhe made all nations drink of "the wine of the wrath of her fornication[1]," Rev. xiv. 8.

CHAP.

(1) Mede, Newton, and ſome others, ſuppoſe the voice of this angel to have been fulfilled by the Albigenſes and Waldenſes; but the arguments already advanced, p. 186. to refute their opinion reſpecting the preceding angel, will apply here. The voice of this angel is poſterior to the former; and therefore, after the ſounding of the ſeventh trumpet. Beſides the repetition of this voice, chap. xviii. 2. clearly fixes the period to the fifth vial, of which that chapter is an enlarged explication.

CHAPTER IV.

Of the Events that take place from the Deſtruction of Rome to the Battle of Armageddon, or Seventh Vial.

SECTION I.

The Papal Power is erected in Judea.

IN order to trace the progreſs of events farther, a queſtion muſt be reſolved, which will readily occur here. Seeing Rome is deſtroyed, and rendered uninhabitable by the fifth vial, and the beaſt and falſe prophet are deſtroyed only by the ſeventh vial, Where ſhall the reſidence of the beaſt be during the period that elapſes betwixt the fifth and ſeventh vials?

I anſwer, In the land of Judea, in the city of Jeruſalem. I embrace this opinion, not from any preconceived prejudice, but upon the teſtimony of the truth. It never once entered into my mind, until a careful peruſal of the prophecies firſt ſuggeſted, and then confirmed

firmed it with convincing evidence. Becauſe this circumſtance is cloſely interwoven with the events that follow after, and that a knowledge of it is neceſſary to underſtand their connection, I ſhall briefly ſtate the evidence on which it reſts.

I. It appears to me to be aſſerted in the moſt explicit manner, by the prophet Daniel, chap. xi. 41. and 45. "He ſhall enter alſo into the glori-"ous land.—And he ſhall plant the tabernacles "of his palace betwixt the ſeas in the glorious "holy mountain." The prophet having ſhewn in the 40th verſe a ſucceſsful attack made on the blaſphemous king, by his European neighbours, (as I have already explained it), purſues the ſequel of his ſtory; he ſhews, that in conſequence of this attack, being forcibly expelled from his former reſidence, he (the blaſphemous king) ſhould enter the glorious land, or land of Judea, (ſo termed, ver. 16. of this chapter, and chap. viii. 9.) and that his entrance ſhould not be for a tranſient viſit, but for a ſtated reſidence in the city of Jeruſalem, ſituated betwixt the dead ſea to the eaſt, and the Mediterranean to the weſt; "He ſhall plant the taber-"nacles of his palace betwixt the ſeas in the "glorious holy mountain." I may appeal to every unprejudiced perſon, whether this be not the

the moſt obvious, natural, and unconſtrained meaning of the paſſage. But in regard a perſon of ſo great authority in interpreting ſcripture prophecy, as Joſeph Mede, gives a different turn to this paſſage, it will be neceſſary to examine his opinion. He ſuppoſes the pronoun *he*, in the beginning of verſe 41ſt, and downward, to refer to the king of the north, and not to the blaſphemous king, which alters wholly the ſenſe of the paſſage. It is true, that the king of the north is the perſon laſt ſpoken of in the preceding verſe; but it is likewiſe true, that the tranſition from one perſon to another in the prophecies is very ſudden, and in no paſſage of the prophecies more ſo than in this chapter; ſo that the ſtrict rules of grammar, which require the pronoun to refer to the perſon laſt ſpoken of, in a diſcourſe like the prophet's, is but a ſlender foundation to build on, without other corroborating circumſtances. For inſtance, it is ſaid, ver. 6. "The king's daughter of the ſouth ſhall come to the king of the north to make an agreement: but he ſhall not retain the power of the arm; neither ſhall he ſtand, nor his arm." Here the pronoun *he*, ought in ſtrict propriety to refer to the king of the north, as the perſon laſt ſpoken of; but the following clauſe corrects that application, and ſhews that the king of the ſouth is intended.

ed. " But ſhe ſhall be given up, and they that " brought her, and he that begat her." She was daughter to the king of the ſouth, he was the perſon that begat her, and who was given up, conſequently the perſon whoſe arm did not ſtand.

As the foundation on which Mede builds his interpretation is untenable, ſo an obſervation will readily occur to the common ſenſe of the attentive reader, which fixes the application of the paſſage to the blaſphemous king. The deſign of the prophet, in this paſſage is to give a hiſtory of the blaſphemous king. The king of the north is introduced merely on account of his making war with him; and that he overflowed the territories of the blaſphemous king, does not imply that he deſtroyed his exiſtence, as appears from the frequent uſe of the term in the preceding part of the chapter. Are we to ſuppoſe, then, that the prophet would ſtop ſhort in the hiſtory of the blaſphemous king, of which he profeſſedly treats, before he had brought it to a concluſion, and carry on that of the king of the north, introduced accidentally? Put the caſe, that a perſon profeſſedly writes the Hiſtory of England; that he introduces France as at war with England; that he ſtops ſhort in the Hiſtory of England, and carries on that of France; would not the hiſtorian be charged with

with great impropriety? But with that impropriety the ſpirit of prophecy is chargeable, by Mede's interpretation. I cannot therefore heſitate in rejecting it.

I am aware that another objection may be made to the interpretation I have now given; namely, "That the glorious holy mountain" may be taken, in a figurative ſenſe, to ſignify the church; ſo we underſtand the Apoſtle, when he ſays of the man of ſin, That he "ſitteth in "the temple of God," 2 Theſſ. ii. 4. In anſwer, I would obſerve, That there are ſeveral circumſtances in the narrative, which cannot accord with a figurative interpretation. As, *firſt*, The time when he took up his reſidence in the holy mountain, it is ſaid to be "at the time "of the end," about the cloſe of his reign; whereas he had his reſidence in the church from the beginning of it.—*Secondly*, The manner of his coming to reſide there, in conſequence of a forcible expulſion from his former place of reſidence; whereas he attained his empire in the church gradually and imperceptibly.—*Thirdly*, The glorious land, in a figurative ſenſe, ſignifies Heaven, Heb. xi.; to which the blaſphemous king cannot be ſuppoſed to have acceſs. It muſt be taken in a literal ſenſe; ſo ought alſo the glorious holy mountain, when conjoined with the glorious land, in the ſame narrative.—

Fourthly,

Fourthly, The glorious holy mountain is ſaid to be "between the ſeas," which admits of an obvious meaning, if taken literally; but appears to me abſolutely inexplicable, if taken figuratively. I conclude, therefore, that the blaſphemous king is the perſon whom the prophet has in view; that his entering the glorious land, and placing the tabernacles of his palace in the holy mountain, are expreſſions to be taken literally; which certainly imply his reſidence in the land of Judea, in the city of Jeruſalem.

The prophet Jeremiah had given a ſimilar account before Daniel. The account of the former, when viewed by itſelf, is obſcure, but when illuſtrated by the latter, we diſcover the ſame circumſtances, related of the ſame perſon, and at the ſame time. "Behold, he ſhall "come up like a lion from the ſwelling of Jor- "dan, againſt the habitation of the ſtrong: "but I will ſuddenly make him run away from "her; and who is a choſen man that I may "appoint over her? for who is like me? and "who will appoint me the time? and who is "that ſhepherd that will ſtand before me?" Jer. xlix. 19. The perſon here ſpoken of is the king of Edom, that is of ſpiritual Babylon, (ſee page 46.), as a lion lodging in the thickets, on the banks of Jordan, is forcibly driven from his habitation, by the overflowing of the river,

ſo he ſhall be forcibly expelled from his firſt reſidence, by the king of the north coming againſt him as an overflowing flood. In conſequence of this expulſion, he ſhall come up "againſt the "habitation of the ſtrong;" a term more applicable to the city of Jeruſalem, than any other place upon earth, being ſtrongly fortified by nature and art, the reſidence formerly of heroes, and the city where the Almighty "placed his "name," and in a peculiar manner dwelt; whereas he flatters himſelf with a laſting reſidence in that city. God informs the prophet, "I will ſuddenly make him run away from "her," intimating, that God himſelf would interpoſe, and make his reſidence there ſhort, when compared with the time he continued in his former habitation. To eſtabliſh the truth of this declaration, he intimates, that he hath ordained the inſtruments, and appointed the time, and that no human power may contend with his.

The time when the king of Edom comes up againſt the habitation of the ſtrong, is after the place of his former reſidence is reduced to a ſtate ſimilar to that of Sodom and Gomorrah, as we learn from the preceding verſe, "As in the over-"throw of Sodom and Gomorrah, and the "neighbouring cities thereof, ſaith the Lord: no "man

" man ſhall abide there, neither ſhall a ſon of " man dwell in it."

The ſame expreſſions, including the ſame circumſtances, are repeated, chap, l. 40. 44. and applied to the king of Babylon, to intimate that the kings of Edom and Babylon, literally taken, are not intended, but a perſon in whom the characters of both, namely, cruelty and idolatry, unite.

II. Another ground of this opinion, is the connexion betwixt the ſixth and ſeventh vials. The ſixth vial repreſents the converſion of the Jews, as we have already ſeen, p. 73. The converted Jews, are the perſons who go down to Armageddon at the ſeventh vial, and by whom the beaſt and falſe prophet are finally deſtroyed, Rev. xiv. 20. Yea, upon their converſion, he and his followers are ſeized with a horrible dread, apprehending ſuch an event. Now, upon the ſuppoſition of his reſidence in Europe, the reaſon of this apprehenſion does not appear, nor is it probable either that they would meditate an expedition againſt him, or that he, in the declining ſtate of his own affairs, ſhould form a cruſade againſt them. But his reſidence in Judea clears up theſe things, which appear obſcure in the narrative. It ſhews the parties brought into contact, by the providence of God,

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previous to the deciſive victory. The converſion of the Jews implies their reſtoration to the promiſed land; and their reſtoration implies the deſtruction of the poſſeſſors of that land. Hence the horrible conſternation with which the beaſt and his followers are ſeized, upon their converſion; and hence the extraordinary preparation for war, by which earth and hell are moved for their defence, Rev. xvi. 13, 14.

III. The ſtate of the world, (repreſented in the prophecies), at the period the beaſt takes up his reſidence in Judea, ſhews the high probability of ſuch an event, though it had not been ſo clearly revealed.

The Ottoman empire was diſſolved immediately before the ſeventh trumpet ſounded, about eighteen years before the deſtruction of Rome. The unſettled ſtate of affairs, which naturally follows the diſſolution of a great empire, affords an opportunity to adventurous ſpirits, to ſeize upon the provinces. We have a ſtriking example of this in the rapid diviſion of power and territory among the ſucceſſors of Alexander the Great, when the unity of his empire was diſſolved.

There is at preſent, and in all probability there will be, at the period ſpecified in the prophecy, a party of the Latin church reſident in Judea. They are of all the other ſects that inhabit

habit Jeruſalem, the moſt powerful. It is probable, that when they hear of the deſtruction of Rome, they will elect one of their own number to be head of the Latin church, well knowing how much the head of their church was indebted all along to the blind veneration which the inhabitants of the Roman empire had for the city of his reſidence; knowing likewiſe, that Jeruſalem is the only place on earth which, in reſpect to the veneration due to it, may vie with Rome; being acknowledged by Chriſtians of all parties to be the mother-church. Now, if ſuch a head is elected, and acknowledged by the Catholic party, the prophetic deſcription is fully vindicated, though the Pope and the College of Cardinals were exterminated in the deſtruction of Rome.

IV. The circumſtances which accompany the converſion of the Jews, and the arguments which prove the place of Armageddon to be Judea, put the reſidence of the beaſt at that time in Judea, beyond a doubt. But to prevent a repetition, I ſhall refer the illuſtration of this argument to the detail of theſe circumſtances, in their proper place and order.

When the Papal ſovereignty is erected in Judea, its influence ſhall ſpread rapidly and extenſively in the benighted regions of Aſia. We might

might expect that a power, artful and ambitious, would procure numerous followers among a people for ages involved in Mahometan deluſion, Pagan idolatry, or groſs ſuperſtition, under the name of Chriſtian; accuſtomed to ſubmit to the galling Turkiſh yoke, ignorant of the ſciences, ſtrangers to civil and religious liberty. Upon the ſame principles that the Pope extended his influence in Europe, in the tenth century, we may infer that he will extend it in Aſia in the twenty firſt century.

Accordingly the Prophet Daniel lays before us the ſubjects of his ſpiritual juriſdiction. "He "ſhall enter alſo into the glorious land, and "many countries ſhall be overthrown; But (and) "theſe ſhall (not) eſcape out of his hand, even "Edom and Moab, and the chief of the children "of Ammon. He ſhall ſtretch forth his hand alſo "upon the countries; and the land of Egypt "ſhall not eſcape. But he ſhall have power "over the treaſures of gold and of ſilver, and "over all the precious things of Egygt: And "the Libyans and the Ethiopians ſhall be at "his ſteps," Dan. xi. 41, 42, 43. The word tranſlated overthrown, ſhould be rendered ſtumble; a ſcripture expreſſion, which denotes rejecting the truth, through deluſion. So the Prophet Iſaiah ſays of the Jews, in our Saviour's time, "Many ſhall ſtumble," Iſa. viii. 15. The expreſſion

expreſſion intimates that the countries mentioned, ſhould not be conquered by force of arms, but ſhould ſubmit to the blaſphemous king, by rejecting the truth, through his deluſion. I am of opinion that the particle not, has been dropt out of the text; and that it ſhould be, "Theſe ſhall *not* eſcape out of his hand, "even Edom and Moab, and chief of the "children of Ammon." For the turn of the expreſſion is the ſame with that in the following clauſe: "And Egypt ſhall not eſcape." The deſign of the prophet appears to be, to repreſent ſuch as ſubmitted to him, not ſuch as rejected him. But above all, I find in other paſſages the inhabitants of theſe countries repreſented as his chief ſupporters. "He ſhall have "power over all the treaſures of Egypt." It is not ſaid that he had power over the Egyptians, but over their treaſures. Juſt as the Pope, in the dark ages, conveyed the wealth of Chriſtendom to the ſee of Rome, without claiming a temporal ſovereignty over thoſe people whom he gulled out of their money.

"The Libyans ſhall be at his ſteps." Here again the expreſſions intimate a voluntary ſubmiſſion. They follow him as their guide, yielding a ſubmiſſion very different from that which the deſpotic ſovereigns of Aſia and Africa require of their ſubjects. We have in this paſſage, therefore,

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an account of the ſubjects of his ſpiritual juriſdiction; and theſe are the inhabitants of Paleſtine, where he reſides. Thoſe of the neighbouring countries, once poſſeſſed by the Edomites, Moabites, and Ammonites, together with the Egyptians, Cuſhites, (either the Ethiopians or Arabians), and Libyans. It is probable, likewiſe, that the whole Greek church ſhall ſubmit to him as their ſpiritual head. The Greek church is equally ſuperſtitious and idolatrous with the Latin church. When ſuperſtition and idolatry are on the decline, through the influence of the goſpel, theſe two bodies may be led by a ſimilarity of ſentiment, to unite in their adverſity, though they quarrelled in their proſperity. Again, the real ground of the quarrel ſeems to have been pride. The Greek church had four patriarchal ſeats within her own territories, ſhe conſidered each of them equally venerable with Rome; at any rate, her pride would not permit her to renounce the reſpect due to them, ſo far as to acknowledge Rome the chief. The diſpute concerning the addition of the word *filioque* to the creed, was rather the oſtenſible, than the real reaſon of their ſeparation. When, therefore, the real reaſon is removed, by the reſidence of the head of the church in Jeruſalem, it is likely that they will ſubmit to his authority. Farther, the deſign which God

God had in view, by permitting ſo extraordinary a power as that of the Pope to ariſe in the weſtern church, may require that the ſame power ſhould ariſe likewiſe in the eaſtern church. The deſign ſeems to be that of a wiſe phyſician, who, finding peccant humours in the body, brings on a ſuppuration to collect and diſlodge them, that the health may be reſtored. The peccant humours of profeſſing Chriſtians appeared early, and increaſed gradually. At length they formed the Papal hierarchy, around which as a centre, the ſuperſtitious and ſinful tenets and practices, mingled with Chriſtianity by the cunning of Satan, and the infirmity of man, are collected; forming a huge impoſthume on the body of the church, exceedingly deformed to look at; but, when ripe, it ſhall be lanced, and the humours thus diſlodged; the health of the ſpiritual conſtitution ſhall be reſtored. But in regard the Greek church did not collect round this centre, it appears to be the progreſs of the ſame deſign, to permit the ſame power to ariſe in Judea, for the expreſs purpoſe of collecting the corrupted Greek church round him, as their centre; that, when this ſecond ſuppuration is lanced by the ſword of the Jews, the church may be purified, and prepared for her millennial ſtate.

Theſe conjectures ſeem to be confirmed by the expreſs teſtimony of Zechariah, chap. ix. 13. "When I have bent Judah for me, filled the "bow with Ephraim, and raiſed up thy ſons, "O Zion, againſt thy ſons, O Greece." The prophet ſtates the parties in the battle of Armageddon. On the one hand are the Jews then converted, on the other the ſons of Greece, as the chief ſupporters of the beaſt. Now, the only community bearing the name of Greeks, ſince the fall of the Greek empire, is the Greek church. It is probable, therefore, they ſhall conſtitute the great part of his ſubjects before the battle. The Papal power, thus erected in Judea, ſhall continue to proſper, receiving the ſubmiſſion of ignorant and deluded nations, until the Jews are converted; an event ſo fatal to his authority, that the ſpirit of prophecy repreſents it as the ſixth vial of God's wrath, poured out on the beaſt and his kingdom. But, before I proceed to ſhow the effect of it on his dominion, I ſhall firſt delineate from the prophecies the circumſtances that precede their converſion, and then the manner in which it is effected.

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SECTION II.

A virulent Perſecution of the Jews is carried on by the Papal Power, in a great Part of Aſia and Africa.

ONE circumſtance clearly revealed, is, that the Jews ſhall be in very great diſtreſs immediately before their converſion. To this purpoſe are the expreſſions of Jeremiah, chap. xxx. 4.—9, 10. "And theſe are the words that the "Lord ſpake concerning Iſrael, and concerning Judah. For thus ſaith the Lord, We have "heard a voice of trembling, of fear, and not "of peace. Aſk ye now, and ſee whether a "man doth travail with child? Wherefore do "I ſee every man with his hands on his loins, "as a woman in travail, and all faces are turned "into paleneſs? Alas! for that day is great, "ſo that none is like it; it is even the time of "Jacob's trouble; but he ſhall be ſaved out of "it. For, it ſhall come to paſs in that day, ſaith "the Lord of hoſts, that I will break his yoke "from off thy neck, and will burſt thy bonds, "and ſtrangers ſhall no more ſerve themſelves "of him: But they ſhall ſerve the Lord their "God, and David their king, whom I will "raiſe up unto them." Of this trouble, painted

ed in ſuch lively colours, it is ſaid, "That Ja-
"cob ſhall be ſaved out of it;" that is, it ſhall end in deliverance. And when ſhall that be? "In that day,—when ſtrangers ſhall not more "ſerve themſelves of him;" that is, at the cloſe of their long diſperſion. But being thus ſaved, "They ſhall ſerve the Lord their God, "and David their king;" that is, they ſhall ſubmit to the Meſſiah. Theſe circumſtances are applicable to the period immediately preceding their converſion, and to that only.

This circumſtance is confirmed by the prophet Ezekiel, chap. vii. 16.—18. "But they "that eſcape of them, ſhall eſcape, and ſhall be "on the mountains like doves of the vallies all "of them mourning, every one for his iniquity. "All hands ſhall be feeble, and all knees ſhall "be weak as water. They ſhall alſo gird them-"ſelves with ſackcloth, and horror ſhall cover "them; and ſhame ſhall be upon all faces, and "baldneſs upon all their heads." From the beginning of the chapter, the prophet deſcribes the deſolation of the land of promiſe, by the Roman diſperſion. But in order to afford ſome conſolation to the faithful, he obſerves, verſe 16. That a "remnant ſhould eſcape;" that is, after all the calamities of their diſperſion, who ſhould be brought to a ſenſe of their ſin, and be made to mourn over it: He then deſcribes that

diſtreſs

diſtreſs which, in the courſe of providence, would be the mean of bringing them to a ſenſe of ſin. So that it immediately precedes their converſion.

The Prophet Daniel predicts the ſame trouble, with this addition, That it ſhould be the greateſt the nation had ever experienced, chap. xii. 1. "And at that time ſhall Michael ſtand up, "the great prince which ſtandeth for the chil- "dren of thy people; and there ſhall be a time "of trouble, ſuch as never was ſince there was "a nation, even to that ſame time: And at that "time thy people ſhall be delivered, every one "that ſhall be found written in the book." Here are three circumſtances which fix the period of this trouble to that immediately preceding their converſion. The expreſſion, "at that "time," in the beginning of the verſe, connects it with the end of the reign of the blaſphemous king, mentioned in the cloſe of the preceding chapter. It is likewiſe the time at which Michael ſhall ſtand up for the nation of the prophet. I conſider Michael as a diſguiſed name for the Meſſiah. If he had called him Meſſiah here, it would confound this period with that of his firſt appearance, formerly mentioned in the prophecy of the ſeventy weeks, chap. ix. 24. This "ſtanding up for them," intimates the manifeſtation of him to Iſrael,—at the ſame time

time the people "ſhall be delivered;" ſo it muſt be the cloſe of their long calamitous diſperſion

The nature of this diſtreſs is as clearly revealed as its exiſtence. It appears to proceed from the ſword and famine. So the Prophet Iſaiah expreſsly aſſerts, "Theſe two things are "come unto thee; who ſhall be ſorry for thee? "Deſolation and deſtruction, and the famine "and the ſword: By whom ſhall I comfort "thee?" Chap. li. 19. As it is ſometimes an eaſier matter to rear a new building, than to clear the foundation of old rubbiſh, ſo it is eaſier to eſtabliſh the true ſenſe of ſcripture, than to remove the errors occaſioned by falſe interpretation. All the commentators of name upon Iſaiah, apply this paſſage to the return from Babylon. But a little attention to the paſſage itſelf muſt convince the unprejudiced, that unleſs we ſhall permit the hiſtorian flatly to contradict the prophet, no one iota of this paſſage can apply to that period. At the period here mentioned, "There is none to guide her (Jeruſalem, "or the Jewiſh nation,) among all the ſons "whom ſhe hath brought forth; neither is there "any that taketh her by the hand, of all the "ſons that ſhe hath brought up," verſe 18. Was there none of the nation either able or willing to ſupport her at the return from Babylon?

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There were Zerubabel and Shealtiel, Ezra and Nehemiah, Joſhua the high-prieſt, Haggai, Zechariah, and Malachi, the prophets; all of them as willing to take the hand of their nation, as they were able to guide her. "Thy "ſons have fainted, they lie at the head of all "the ſtreets as a wild bull in a net: They are "full of the fury of the Lord, the rebuke of "thy God;" verſe 20. Did any ſuch diſtreſs as this, together with the ſword and famine mentioned in the foregoing verſe, precede the return from Babylon? On the contrary, many were ſo well ſatisfied with the land of their captivity, that they remained there, notwithſtanding the proclamation of Cyrus. The fact is, that they only returned, "whoſe ſpirit God had raiſed to "go up to build the Houſe of the Lord;" Ezra i. 5. perſons whom God excited to forego their temporal intereſts in Babylon, for their ſpiritual privileges in Jeruſalem. "Thus ſaith the Lord "—Behold, I have taken out of thine hand the "cup of trembling, even the dregs of the cup "of my fury; thou ſhalt no more drink it "again;" Iſa. li. 22. This intimates a deliverance from ſuch diſtreſs as never ſhould be renewed, therefore cannot apply to the Babyloniſh captivity; for it has been renewed by the Roman diſperſion, and rendered much more calamitous. But all the prophets aſſert, that when converted,

converted, and reſtored to their land in the latter days, they ſhall never be again diſinherited. Theſe circumſtances, therefore, fix the diſtreſs here mentioned to the period immediately preceding their converſion.

That famine is a chief ingredient in this diſtreſs, is hinted by the Prophet Ezekiel, in the paſſage already quoted, chap. vii. 19. "They "ſhall caſt their ſilver in the ſtreets, and their "gold ſhall be removed: Their ſilver and their "gold ſhall not be able to deliver them in the "day of the wrath of the Lord: They ſhall "not ſatisfy their ſouls, neither fill their bowels; "becauſe it is the ſtumbling-block of their "iniquity." The word tranſlated *ſtreets*, ſignifies *abroad*, *in the open fields*; that tranſlated *removed*, ſignifies ſomething removed, as unclean; it is the word rendered *filthineſs*, 2 Chron. xxix. 5.; the particle rendered *becauſe*, ſometimes ſignifies *although*. The ſtumbling-block of their iniquity, means the outward object, which gratifies the predominant paſſion; it is therefore joined to heart-idols, Ezekiel xiv. 4. The whole verſe might be rendered thus, "They ſhall caſt away their ſilver in the open "fields, and their gold they ſhall ſeparate from "them as vile, (their gold and their ſilver ſhall "not be able to deliver them in the day of the "wrath of the Lord; theſe ſhall not ſatisfy

"their

" their hunger, nor fill their bowels); although " it was the great object of desire with them, " to gratify their covetousness." The circumstances mentioned here are exceedingly descriptive of a terrible famine. Covetous men cast away their gold as vile, because it cannot fill their bowels.

Are we solicitous to know the agents by whom this distress is brought upon the Jews, the prophecies discover these likewise. The chief agent appears to be the blasphemous king now residing in Jerusalem. Their distress is owing to a virulent persecution of their nation, carried on by him throughout the extent of his jurisdiction, which, as we have already seen, is considerable. That he carries on a persecution against some people who incurred his indignation, is obvious, from the testimony of Daniel, chap. xi. 44. " But tidings out of the " east and out of the north shall trouble him: " therefore he shall go forth with great " fury to destroy, and utterly to make away " many." That the persecution shall be very virulent, is implied in the expressions. The word rendered, " utterly to make away," signifies to devote to death with a curse: it is the same used in that sentence of the law, Leviticus, chap. xxvii. 28, 29. " Nevertheless every devoted " thing, whether of man or beast, it shall not

" be redemed, it ſhall ſurely be put to death." It implies therefore, that he went forth with a purpoſe of exterminating the people againſt whom his fury was directed. But why ſhould we ſuppoſe that people to be the Jews ? In two verſes after, the prophet mentions the extraordinary trouble of their nation, and that it ſhould take place about the ſame time, which affords a preſumption, that their trouble was the conſequence of his fury.

But the prophet Ezekiel put this circumſtance beyond a doubt, chap. xxxv. 5. where God addreſſes Edom, and after denouncing ſevere judgments, intimates the reaſon thus ; " Becauſe " thou haſt had a perpetual hatred, and haſt ſhed " the blood of the children of Iſrael by the force " of the ſword, in the time of their calamity, in " the time that their iniquity had an end." The perſon here addreſſed is Edom, meaning the king of ſpiritual Babylon, for the reaſons already mentioned ; to which we may add, that he is literally king of Edom, at the period mentioned in the prophecy, by having at leaſt a ſpiritual juriſdiction over the country once poſſeſſed by Edom. He is charged with a perpetual hatred. The Pope, from the beginning, bore a hatred to the ſpiritual Iſrael of God. When poſſeſſed of the country of Edom, he ſhall inherit the old hatred of Edom againſt his brother Jacob,

Jacob, and preſecute the literal Iſrael, "ſhed-"ding their blood by the force of the ſword." What aggravates his crime is, the time in which he carries on this perſecution. It is, "the time "of their calamity;" that is, of their "great "trouble, ſuch as never was ſince they were a "nation;" "in the time that their iniquity had "an end;" that is, when God was about to be reconciled with them, after they had been excluded from his favour for two thouſand years before; in a word, at the end of their great diſperſion. This circumſtance of the time, prevents the application of this paſſage to any perſecution carried on by ancient Edom, and indeed fixes the period to that immediatly preceding their converſion. This is confirmed by two parrallel views of the ſame time, given likewiſe in this paſſage: "I will make myſelf known "amongſt them, when I have judged thee," ver. 11. Here is a promiſe, that God will manifeſt himſelf to Iſrael, by their converſion and reſtoration, at the time he will execute judgment on Edom, immediately after the preſecution. His perſecution therefore coincides with the time of their converſion. "Thus ſaith the "Lord God, When the whole earth rejoiceth, "I will make thee deſolate," ver. 14. Here the time of puniſhing Edom is repreſented as a period of univerſal joy throughout the earth.

It muſt therefore ſignify the Millennium, and Edom can be no other than the "beaſt and falſe "prophet, who were caſt into the lake of "fire," immediately before it commenced, Rev. xix. 20. The whole prophecy of Obadiah has an aſpect to this perſecution, more than to any thing done by the ancient Edomites, as appears from the concluding verſes: "For the day of "the Lord is near upon all the heathen: as "thou haſt done, it ſhall be done unto thee; "thy reward ſhall return upon thine own head. "For as ye have drunk upon my holy moun-"tain, ſo ſhall all the heathen drink continually; "yea, they ſhall drink, and they ſhall ſwallow "down, and they ſhall be as though they had "not been," ver. 15, 16. This is a diſcrip-tion of the battle of Armageddon, which fol-lows after the converſion of the Jews, and of the perſecution which preceded it, mentioned in the former part of the chapter. As the hea-then in general, and Edom in particular, admi-niſtered the cup of God's anger to Iſrael, ſo they ſhall drink of the ſame cup in this deciſive bat-tle. The expreſſions are ſimilar to thoſe of Iſaiah on the ſame ſubject. "I have taken out "of thine hand the cup of trembling,—but I "will put it into the hand of them that afflict "thee," chap. li. 22, 23. "But upon mount "Zion ſhall be deliverance, and there ſhall be "holineſs;

" holineſs; and the houſe of Jacob ſhall poſſeſs " their poſſeſſions," Obad. ver. 17. The Jews poſſeſs their land in conſequence of the battle of Armageddon; they bring along with them holineſs, a ſpirit different from that which their fathers had on their return from Babylon. " And the " houſe of Jacob ſhall be a fire, and the houſe " of Joſeph a flame, and the houſe of Eſau for " ſtubble, and they ſhall kindle in them, and " devour them; and there ſhall not be any re- " maining of the houſe of Eſau: for the Lord " hath ſpoken it," ver. 18. The Jews are here repreſented as parties on one ſide in the battle of Armageddon, as the houſe of Eſau is on the other ſide; ſo in the Apocalypſe, the Jews are the followers of him who ſat on the white horſe, the beaſt and his followers their opponents, Rev. xix. The iſſue is the ſame in both, the enemies of the Jews are finally deſtroyed. " And " they of the ſouth ſhall poſſeſs the mount of " Eſau; and they of the plain the Philiſtines: " and they ſhall poſſeſs the fields of Ephraim, " and the fields of Samaria; and Benjamin ſhall " poſſeſs Gilead. And the captivity of this hoſt " of the children of Iſrael ſhall poſſeſs that of " the Canaanites, even unto Zarephath; and " the captivity of Jeruſalem, which is in Se- " pharad, ſhall poſſeſs the cities of the ſouth," Obad. ver. 19, 20. When they take poſſeſſion of their

their land at the period ſpecified in the prophecy, their boundaries ſhall extend much farther than they did in the moſt flouriſhing days of of their nation under Solomon; and they are ſaid to poſſeſs the fields of Samaria; but after the return from Babylon the Cutheans poſſeſſed Samaria, and in other reſpects their boundaries were not ſo extenſive as formerly. "And ſa-"viours ſhall come up upon mount Zion to "judge the mount of Eſau; and the kingdom "ſhall be the Lord's," ver. 21. Theſe laſt expreſſions can apply only to the Millennium, when "the kingdoms of this world ſhall become "the kingdom of our Lord, and of his Chriſt." And the Millennium takes place after the battle of Armageddon, where "the beaſt and falſe "prophet are taken."

All theſe circumſtances prove, that the perſecution deſcribed in the former part of the chapter is that which immediately precedes the converſion of the Jews, the ſame into which we are now enquiring; ſo that we have in this paſſage another proof, that the prince of Edom, or the blaſphemous king, is the chief agent in the perſecution, as well as a further detail of the enormities committed by him. "For thy violence "againſt thy brother Jacob, ſhame ſhall cover "thee, and thou ſhalt be cut off for ever. In "the day that thou ſtoodeſt on the other ſide,

"in

" in the day that ſtrangers carried away cap-
" tive his forces, and foreigners entered into
" his gates, and caſt lots upon Jeruſalem[1],
" even thou waſt as one of them. But thou
" ſhouldeſt not have looked on the day of thy
" brother, in the day that he became a ſtran-
" ger; neither ſhouldeſt thou have rejoiced
" over the children of Judah in the day of their
" deſtruction; neither ſhouldeſt thou have ſpo-
" ken proudly in the day of diſtreſs. Thou
" ſhouldeſt not have entered into the gate of
" my people in the day of their calamity; yea,
" thou ſhouldeſt not have looked on their afflic-
" tion in the day of their calamity, nor have
" laid hands on their ſubſtance in the day of
" their calamity: neither ſhouldeſt thou have
" ſtood in the croſs-way, to cut off thoſe of his
" that did eſcape; neither ſhouldeſt thou have
" delivered up thoſe of his that did remain in
" the day of diſtreſs," ver. 10.—15. Several enormities are mentioned here, which prove the perſecution

(1) Jeruſalem, as well as Zion, ſometimes ſignifies the city, ſometimes the nation, as the term Church in our language, ſignifies promiſcuouſly either the place of worſhip or the congregation, the connection with the whole context can determine in what ſenſe it ſhould be taken. Here it ſignifies the nation; for the Jews at the time were not in poſſeſſion of the city.

perſecution to be very virulent. Together with ſhedding their blood, the prophet intimates a ſale of their perſons,—the ſpoiling of their effects,—lying in wait for thoſe who endeavoured to eſcape,—delivering up ſuch as were concealed.—While this violence is accompanied with deſpiteful joy of heart, and proud boaſting.

We have a further account of this perſecution in Joel iii. 3, 4, 5, 6. That it is the ſame which precedes the converſion and reſtoration of the Jews, is obvious, becauſe it takes place "in "thoſe days, and in that time, when God ſhall "bring again the captivity of Judah and Jeruſa-"lem;" verſe 1. After it follows the battle of Armageddon, largely deſcribed; verſe 9.—15. The words of the prophet here are quoted by the apoſtle, Rev. xiv. 17.—20. and chap. xix. 15. and applied to that event. The battle of Armageddon is followed by the Millennium, verſe 16.—21. "They have caſt lots for my "people: And have given a boy for an harlot, "and ſold a girl for wine, that they might "drink. Yea, and what have ye to do with "me, O Tyre, and Zidon, and all the coaſts "of Paleſtine? And if ye recompenſe me, "ſwiftly and ſpeedily will I return your recom-"penſe upon your own head: Becauſe ye have "taken my ſilver and my gold, and have carried "into your temples my goodly pleaſant things.

"The

"The children alſo of Judah, and the children of "Jeruſalem, have ye ſold unto the Grecians, that "ye might remove them far from their border," Joel iii. 3.—7. By this repreſentation, the perſecution rages throughout Paleſtine, particularly on the ſea-coaſts; and the enormities of the perſecution are aggravated by the ſins of the perſecutors. This is the more worthy of remark, becauſe, like all the perſecutions of the Papal power, it is carried on under pretence of promoting the intereſts of religion; but, in reality, to gratify their luſts of whoredom and drunkenneſs, and to promote their idolatry. That they were "ſold to the Grecians," in order to "remove them far from their border," verſe 6. confirms the obſervation formerly made, that by Greece and Grecians are intended the Greek Church. If the country of Greece were intended, its diſtance from Judea is not ſo great as to juſtify that expreſſion of removing them far from their border; but, if the Greek church is intended, and the Jews are ſuppoſed to be ſold to the moſt remote provinces of her communion, as thoſe of Ruſſia and Tartary, the prophet's expreſſion is fully vindicated. It would appear that the ſame perſecution rages in the country of Moab. To this purpoſe is the exhortation of the Prophet Iſaiah, chap. xvi. 3. 4. "Hide the outcaſts, bewray not him that wan-

" dereth. Let mine outcaſts dwell with thee, " Moab, be thou a covert to them from the " face of the ſpoiler." That theſe calamities came upon the Jews immediately before their converſion and reſtoration, is evident from the following expreſſions, which mark the time: " For the extortioner is at an end, the ſpoiler " ceaſeth, the oppreſſors are conſumed out of " the land. And in mercy ſhall the throne be " eſtabliſhed; and he ſhall ſit upon it in truth, " in the tabernacle of David, judging and ſeek- " ing judgment, and haſting righteouſneſs;" verſe 4, 5. The inſtant approach of the battle of Armageddon, and the Millennium, is offered as an argument, to induce Moab to ſhow lenity in the perſecution. The perſecution, therefore, immediately precedes theſe events.

It is probable, from a circumſtance I ſhall afterwards mention[1], that this perſecution ſhall prevail over a great part of Aſia and Africa. The motive by which the blaſphemous king is influenced, in carrying on this perſecution, is likewiſe revealed. It is a deſire to ſecure the poſſeſſion of the land of Judea, where he now reſides, to himſelf and his ſucceſſors, accompanied with a jealouſy, that the Jews may ſome day lay claim to it. He wiſhes to exterminate the Jews, upon the ſame principles that any uſurper

(1) See *poſtea*.

uſurper deſires the deſtruction of the Royal Family, whoſe throne he has ſeized. Thus, in the 35th chapter of Ezekiel, (a paſſage which I have already proved, refers to this perſecution) God ſays to Edom, "I will make thee perpetual "deſolations, becauſe thou haſt ſaid, Theſe two "nations, and theſe two countries (of Judah "and Iſrael) ſhall be mine, and we will poſſeſs "it, whereas the Lord was there: Therefore, as "I live, ſaith the Lord God, I will even do "according to thine anger and according to "thine envy, which thou haſt uſed out of thy "hatred againſt them;" ver. 9, 10, 11. "I "have heard all thy blaſphemies which thou "haſt ſpoken againſt the mountains of Iſrael, "ſaying, They are laid deſolate, they are given "us to conſume," (or to eat their produce, as it might be rendered), ver. 12. "Alſo, thou "ſon of man, prophecy unto the mountains of "Iſrael, and ſay, Thus ſaith the Lord God, Be-"cauſe the enemy hath ſaid againſt you, Aha, "even the ancient high places[1] are ours in poſ-"ſeſſion;" chap. xxxvi. 1, 2. "They have "made

(1) High places in Scripture ſignify places of worſhip, as the ancient Edomites had no great veneration for the religion of the Jews, it is not likely that they would rejoice much in the poſſeſſion of their places of worſhip. But the ſentiment ſuggeſted is exceedingly deſcriptive of the

" made you deſolate, and ſwallowed you up on " every ſide, that ye might be a poſſeſſion to the " reſidue of the heathen;" ver. 3. " which " have appointed my land into their poſſeſſion, " with the joy of all their heart, with deſpiteful " minds, to caſt it (the nation) out;" ver. 5. Here the reaſon of Edom's violence is ſaid to be a deſire to ſecure the poſſeſſion of the land of Iſrael and Judah, while that deſire ariſes chiefly from a veneration for the ancient high places. The time of this poſſeſſion is immediately before the battle of Armageddon and the reſettlement of the Jews in their own land, as appears from the following verſes: Therefore, thus " ſaith

the ſpirit of Popery. To recover Jeruſalem out of the hands of the infidels, has coſt Europe, by the inſtigation of the Popes, millions of men and of money; and all proceeded from a reverence for the high places. We may therefore eaſily conceive, that the poſſeſſion of theſe will conſtitute the chief joy of the Pope and his adherents, when reſident in Judea; and no wonder, ſince it will prove the chief ſource of his authority and influence. If we ſuppoſe the word *Bamoth* to be a ſingular noun, and not the plural of *Bama*, (and doubtleſs it is connected with a ſingular verb,) it ſignifies a height, a ſacred incloſure, is the ſame word uſed, Iſa. liii. 9. for our Saviour's tomb, according to Lowth, (ſee his Tranſlation of Iſaiah, notes, *ad totum*) it might be rendered *alia*, "The ancient ſe- " pulchre is ours in poſſeſſion." To recover the holy ſepulchre was the profeſſed deſign of the Cruſades,

" ſaith the Lord God, I have lifted up mine " hand, Surely the heathen that are about you, " they ſhall bear their ſhame. But ye, O moun- " tains of Iſrael, ye ſhall ſhoot forth your " branches, and yield your fruit to my people " of Iſrael; for they are at hand to come." Ver. 7. 8,

SECTION III.

The great Body of the Jewiſh Nation expelled from their Dwellings by the Perſecution, are gathered together in the Deſerts of Curdiſtan.

THE effect of this perſecution is to expel the Jews from their reſidence, in the ſeveral countries where it rages, to ſeek ſecurity for their lives. By this means, the bulk of the nation is collected together into one place. In that ſituation, their condition is deplorable, the ſword behind, famine before, nothing but inevitable deſtruction in their view. But the deſign of this diſtreſs in the ſecret council of God, is to bring them to a ſenſe of their great national ſin, as the brethren of Joſeph in Egypt, when threatened with impriſonment and death, were made to cry out, " Verily we are guilty concerning our brother;" to induce them likewiſe to have recourſe

courſe to the God of their fathers for deliverance, by ſincere and ardent ſupplication. So God intimates by the prophet Iſaiah, chap. xxvi. 16. "Lord in trouble have they viſited thee; "they poured out a prayer when thy chaſtening "was upon them." And by Hoſea, chap. v. 14, 15. "I will be unto Ephraim as a lion, and as "a young lion to the houſe of Judah; I, even "I will tear and go away; I will take away, "and none ſhall reſcue him. I will go and re- "turn to my place, till they acknowledge their "offence, and ſeek my face: in their affliction "they will ſeek me early." In a word, his deſign is to convert them to the Chriſtian faith, and beſtow a ſpiritual deliverance from infidelity and deluſion, as a prelude to a temporal deliverance. So God aſſerts by the prophet Ezekiel, in the moſt explicit manner: "As I live, "ſaith the Lord God, ſurely with a mighty "hand, and with a ſtretched out arm, and with "fury poured out, will I rule over you: and I "will bring you out from my people, and will "gather you out of the countries wherein ye "are ſcattered, with a mighty hand, and with "a ſtretched out arm, and with fury poured "out. And I will bring you into the wilder- "neſs of the people, and there will I plead "with you face to face. Like as I pleaded "with your fathers in the wilderneſs of the

"land

" land of Egypt, ſo will I plead with you, ſaith " the Lord God. And I will cauſe you to " paſs under the rod, and I will bring you in- " to the bond of the covenant;" Ezek. xx. 33.—37. The prophet repreſents them here, as " gathered from the countries with fury " poured out;—brought into the wilderneſs;"— there made to " paſs under the rod," the correction of their own conſcience, convincing of ſin;—then admitted " into the bond of the co- " venant;" not that covenant made with their fathers, but a " better covenant, eſtabliſhed on " better promiſes;" Heb. viii. 6;—That mentioned by the prophet Jeremiah, chap. xxxi. 31.—34. " Behold, the days come, ſaith the Lord, " that I will make a new covenant with the " houſe of Iſrael, and with the houſe of Judah; " not according to the covenant that I made " with their fathers, in the day that I took " them by the hand, to bring them out of the " land of Egypt; (which my covenant they " brake, although I was an Huſband unto them, " ſaith the Lord:) But this ſhall be the cove- " nant that I will make with the houſe of " Iſrael, After thoſe days, ſaith the Lord, I " will put my law in their inward parts, and " write it in their hearts; and will be their " God, and they ſhall be my people. And " they ſhall teach no more every man his " neighbour,

" neighbour, and every man his brother, ſay-
" ing, Know the Lord: for they ſhall all
" know me, from the leaſt of them unto the
" greateſt of them, ſaith the Lord: for I will
" forgive their iniquity, and I will remember
" their ſin no more."

The ſame circumſtances of bringing them into the wilderneſs, in conſequence of diſtreſs, and then converting them, are repreſented by the Prophet Hoſea. " Therefore, behold, I will al-
" lure (perſuade [1]) her, and bring her into the
" wilderneſs, and ſpeak comfortably unto her.
" And I will give her her vineyards from thence,
" and the valley of Achor for a door of hope;
" and ſhe ſhall ſing there, as in the days of her
" youth, and as in the day when ſhe came up
" out

(1) The word *patach* ſignifies in general to perſuade or induce another to do what we deſire, whether this is effected by promiſe or by threatening, by reward or by puniſhment, whereas the word *allure* limits the ſenſe to a perſuaſion by promiſe: now the parallel paſſage in Ezekiel ſhews, that they were gathered by puniſhment, therefore not allured into the wilderneſs. The ſame ſenſe is implied here; for he ſays in the next verſe, " I will give
" her the valley of Achor," that is of trouble or perturbation, " as a door of hope;" ſhe therefore comes into the wilderneſs with perturbation, but God opens then a door of hope, by her converſion, ſo that he ſpeaks comfortably to her after her arrival in the wilderneſs.

" out of the land of Egypt. And it ſhall be at " that day, ſaith the Lord, that thou ſhalt call " me Iſhi, (my huſband); and ſhalt call me no " more Baali, (my lord).—And I will betroth thee unto me for ever;" Hoſea ii. 14, 15, 16. 19. Their converſion is repreſented by their entering into a marriage-covenant with God. The ſame figure is uſed in the Apocalypſe: " The mar- " riage of the Lamb is come, and his wife hath " made herſelf ready;" Rev. xix. 7. The ſuperior excellency of the evangelic covenant, to which they are now admitted, beyond the legal, is repreſented. It conſiſts in giving a nearer acceſs to God, and more familiar converſe with him, reſembling that of a wife with her huſ- band, not that of a ſervant with his maſter. " Thou ſhalt call me Iſhi; thou ſhalt call me " no more Baali." So our Lord intimates, " I call you not ſervants, but friends." We " have not received the ſpirit of bondage again " to fear, but the ſpirit of adoption, whereby " we cry Abba, Father." We are not come " to mount Sinai, but to mount Zion." That they ſhall be gathered by perſecution, is inti- mated by the prophet Jeremiah, " Behold, the " days come, ſaith the Lord, that it ſhall no " more be ſaid, the Lord liveth that brought " up the children of Iſrael out of the land of " Egypt; but, the Lord liveth that brought up

a country of Egypt; in Cuſh, or Arabia; in Elam, or Perſia; in Shinar, or the country where Babylon ſtood; in Hamath, or the confines of Syria; and in the iſlands of the ſea, the coaſts of the Mediterranean. "And it ſhall come to "paſs in that day, that the Lord ſhall beat off "from the channel of the river unto the ſtream "of Egypt, and ye ſhall be gathered one by "one, O ye children of Iſrael. And it ſhall "come to paſs in that day, that the great trum-"pet ſhall be blown, and they ſhall come which "were ready to periſh in the land of Aſſyria, "and the outcaſts in the land of Egypt, and "ſhall worſhip the Lord in the holy mount at "Jeruſalem;" Iſaiah xxvii. 12, 13. Every circumſtance in this repreſentation exactly quadrates with the view already given. All the Jews reſiding in the countries ſituated betwixt the Euphrates and the Nile, are "beat off;" violently expelled from their dwellings; particularly, they are caſt out of Egypt. But the effect of this expulſion, is to gather them together. They are gathered "one by one;" they ſteal away to the place of rendezvous, "one by "one." The place of rendezvous is "Aſſyria," where "they are ready to periſh;" to be famiſhed with hunger in the wilderneſs, before they are admitted into the bonds of the covenant; but after they are admitted, they come

up

up from Aſſyria, "to worſhip the Lord in the "holy mount at Jeruſalem."—The prophet Hoſea intimates the ſame truth, "They are gone "up to Aſſyria, a wild aſs alone by himſelf;" Chap. viii. 9. All the circumſtances of the narrative ſhew, that the time in which they are ſaid to go up to Aſſyria, coincides with the cloſe of their diſperſion, and the period of their converſion. Their diſperſion is repreſented (verſe 8.) as the conſequence of their ſins, particularly their idolatry. "Iſrael is ſwallowed up; now "ſhall they be among the Gentiles as a veſſel "wherein is no pleaſure." By a method common with the prophets, to contraſt judgment with mercy, and mingle conſolation with reproof, he immediately paſſes to the cloſe of their diſperſion, "For (But) they are gone up to Aſ-"ſyria."—Their ſituation there can only apply to the cloſe of their diſperſion, and it exactly agrees to the views already given of it, "A wild "aſs alone by himſelf," that is ſeparated from the other nations, and, like a wild aſs, living in the deſerts. It is the period in which God will gather them, notwithſtanding all their provoking ſins. "Ephraim hath hired lovers. Yea, "though they have hired among the nations, "now will I gather them;" verſe 9, 10. In a word, it is the period when they ſhall be brought to mourn for the "King of princes," whom their fathers

fathers crucified, and they ſo long rejected and blaſphemed; but the time[1] of their mourning ſhall be ſhort, it ſhall be quickly ſucceeded by the joy of pardon and acceptance. Theſe circumſtances fix the time of their going to Aſſyria, to the period of their converſion; and if ſo, Aſſyria muſt be the place of rendezvous. We have another paſſage to the ſame purpoſe, Hoſ. xi. 11. "They ſhall tremble as a bird out of Egypt, "and as a dove out of the land of Aſſyria: And "I will place them in their houſes, ſaith the "Lord."

God intimates mercy, ver. 8, 9.—their obedience, ver, 10. The mean of bringing them to obedience, "He ſhall roar like a lion;" that is, threaten their deſtruction by perſecution. The conſequence of this is, "that the children ſhall "tremble from the weſt;" the moſt diſtant from the country where it rages ſhall be afraid. Such as dwell in Egypt ſhall flee from the perſecution as a bird, they ſhall be "outcaſts." They ſhall be in Aſſyria, "as doves of the valley, all of "them mourning every one for his iniquity." After which they ſhall be ſettled in the land given

(1) The particle *meat* ſignifies ſometimes a ſhort period, as Pſal. xxxvii. 10. yet a little while and the wicked ſhall not be; Jer. li. 33. yet a little while and the time of her harveſt ſhall come. Their mourning ſhall be great, Zech. xii. 10. but its duration ſhort.

ven to their fathers. "And I will place them "in their houſes, ſaith the Lord." Here the ſame circumſtances are detailed, and Aſſyria repreſented as the place of rendezvous.

The ſame circumſtance is predicted by the prophet Micah, chap. vii. 12. "In that day "alſo he (Iſrael) ſhall come even to thee "(Jeruſalem) from Aſſyria." The time ſpecified is that in which Iſrael "ſhall ariſe from his "fall, and receive light from the Lord in dark-"neſs," ver. 8.—in which he ſhall be made ſenſible of ſin, and inſtructed in the righteouſneſs of God. "I will bear the indignation of "the Lord, becauſe I have ſinned againſt him, "until he plead my cauſe, and execute judg-"ment for me: he will bring me forth to the "light, and I ſhall behold his righteouſneſs," ver. 9.—in which his enemies "ſhall be trodden "down as the mire of the ſtreets," ver. 10.—in which the national polity ſhall be reſtored, and the decree of their enemies for their deſtruction ſhall be overturned, ver. 11.—At that time the nation ſhall come up from Aſſyria, to poſſeſs the fortified cities of Judah. Now all theſe circumſtances can apply only to their future reſtoration. At that period, therefore, the nation comes in a collected body from Aſſyria, ſo that Aſſyria muſt be the place of rendezvous.

That

That Aſſyria is the place of rendezvous, appears from Zech. x. 10. "And I will bring "them again alſo out of the land of Egypt, and "gather them out of Aſſyria; and I will bring "them into the land of Gilead and Lebanon, "and place ſhall not be found for them." The paſſage of which this makes a part, is ſo obviouſly deſcriptive of the reſtoration of the Jews, in the latter days, that it has been ſo applied by eminent commentators[1]. I ſhall not therefore ſpend time to prove it. Egypt is joined to Aſſyria, as in ſome of the parallel paſſages already mentioned, becauſe the Egyptian Jews conſtitute the greater part of thoſe gathered together; but ſtill they are repreſented as "beat off," or "outcaſts from Egypt as a trembling bird," purſued by its enemy, flying from Egypt; whereas they are gathered into Aſſyria, and from thence come up in an united body, to take poſſeſſion of the land given to their fathers. From all which, I infer, that the wilderneſs into which they are gathered, in order to their converſion, is ſituated in Aſſyria, now called Curdiſtan.

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(1) See Lowth's Commentary on the place.

SECTION IV.

The Jews are converted to Chriſtianity in the Deſert where they are gathered together.

When the Jews are thus collected into the wilderneſs of Aſſyria, by the perſecution carried on by the blaſphemous king, when they are ready to periſh for want, and their hearts, wrung by affliction, are poured out before the Lord, God manifeſts his mercy by their converſion, as a previous ſtep to their reſtoration. The manner of it is diſtinctly repreſented to the prophet Ezekiel, in a viſion, chap. xxxvii. 1.—10. and the meaning of that viſion is opened up, ver. 11.—14. ("The hand of the Lord was up-"on me, and carried me out in the Spirit of "the Lord, and ſet me down in the midſt of "the valley which was full of bones," *&c.*).

That the primary and only meaning of this paſſage is to repreſent the converſion of the Jewiſh nation, appears from the frequent uſe of this metaphor in ſcripture. Perſons unconverted are ſaid to be dead, while thoſe that are converted are ſaid to be made alive. So our Lord ſays, "Let the dead bury their dead;" Matt. viii.

22. Unleſs the term dead, as firſt expreſſed, ſignifies ſpiritually dead, it can have no meaning; but if it does, the meaning is obvious; that they were unconverted, did not incapacitate them to perform the funeral rites of one literally dead. Again, he ſays, "Verily I ſay unto you, "The hour now is, when the dead ſhall hear the "voice of the Son of God; and they that hear "ſhall live," John v. 25. Our Lord could not refer to the general reſurrection, ſince that great event is ſtill a diſtant one, but evidently meant to affirm that the goſpel was then preached, accompanied with power to convert the unconverted. So the Apoſtle ſays, "You hath he quickened "who were dead in treſpaſſes and ſins;" Eph. ii. 1. Again, I find this metaphor expreſsly applied as here, to the converſion of the Jewiſh nation, both in the Old and New Teſtament. Thus, Iſa. xxvi. 19. "Thy dead men ſhall live to-"gether: with my dead body ſhall they ariſe. "Awake and ſing ye that dwell in the duſt; "for thy dew is as the dew of herbs, and the "earth ſhall caſt out the dead." The addreſs is to the Jewiſh church, at the period immediately preceding their reſtoration from the great diſperſion. It is as if God had ſaid, Thy members, ſo long ſpiritually dead, ſhall be revived, in conſequence of my covenant relation to them.

them [1], they ſhall be converted. Awake and ſing ye who are ſpiritually dead, in a hopeleſs ſtate, like thoſe who dwell in the grave. Grace ſhall deſcend in abundance, and on the multitude as the dew upon the graſs; you ſhall be converted in a collected body, univerſally and inſtantaneouſly, as when the earth, at the general reſurrection, ſhall caſt forth the dead.

The Prophet Hoſea ſeems to have their converſion in view, chap. vi. 2. "After two days, "he

(1) I have followed in the paraphraſe the ſentiments of Lowth, in his Commentary, and of Biſhop Lowth, in his Notes on his Tranſlation of Iſaiah. Both ſuppoſe "my "dead body" ſhould be *my dead bodies*, and therefore the ſame with the "dead men," mentioned immediately before; only, whereas they are firſt repreſented as members of the church, they are afterwards repreſented as in covenant with God. But in regard the word is in the ſingular number, as rendered by our tranſlation, "My dead "body," I ſhall offer another ſenſe which the expreſſion ſuggeſts, leaving it to the reader's choice. I ſuppoſe the words are ſpoken by the Meſſiah, intimating the time and the mean of their converſion; namely, when they are convinced of his reſurrection, and in conſequence of their belief in that truth. The Jews did and do believe that the body of Jeſus is yet dead. So long as they retain thoſe ſentiments, their hope ſhall be buried in his grave; but when they are convinced that he is riſen, together with that conviction, ſpiritual life ſhall be infuſed into their ſouls.

" he will revive us; in the third day, he will " raiſe us up, and we ſhall live in his ſight[1]." Similar expreſſions are uſed to denote their converſion, Hoſea xiii. 14. " I will ranſom them " from the power of the grave: I will redeem " them from death: O death I will be thy " plagues; O grave I will be thy deſtruction." To the ſame purpoſe the prophet Zechariah ſays, " They ſhall live with their children, and turn " again;" Zech. x. 9. And the Apoſtle expreſſes " the receiving them again" to be members of the church, and the conſequent increaſe of converſion among the Gentiles, by theſe words, " Life from the dead; Rom. xi. 15. Further, the meaning of the reſurrection in this paſſage is clearly aſcertained by the illuſtration annexed, " And ye ſhall know that I am the Lord, when " I have opened your graves, O my people, and " brought you up out of your graves, and ſhall " put my Spirit in you, and ye ſhall live;" Ezekiel xxxvii. 13, 14. So that, " bringing " them up out of their graves," is, in other words, " putting his ſpirit in them;" that is, converting them. Their reſtoration to the land given their fathers, is an event poſterior to their converſion, not at all intended by the reſurrection of the dry bones, but typified by the emblematical

(1) See an illuſtration of this paſſage, page 80.

blematical action of the prophet, in the following part of the chapter.

Having thus diſcovered the general meaning of the paſſage, by examining it more narrowly, we ſhall find a minute detail of the manner of their converſion. "The hand of the Lord was "upon me, and carried me out in the ſpirit of "the Lord, and ſet me down in the midſt of "the valley which was full of bones;" Ezekiel xxxvii. 1. The valley into which the prophet is introduced, is the wilderneſs of Aſſyria; the bones are "the whole houſe of Iſrael" there collected: They are repreſented by bones, becauſe of their hopeleſs condition, threatened with deſtruction, and no appearance of God's interpoſition for their deliverance. "They ſay, Our "bones are dried, and our hope is loſt; we are "cut off for our parts;" Ezekiel xxxvii. 11. Their hopeleſs condition proceeds from their infidelity, though for the preſent moment they are not conſcious of the cauſe. "And cauſed "me to paſs by them round about; and, be- "hold, they were very many in the open valley; "and lo, they were very dry;" Ezekiel xxxvii. 2. On a further ſurvey, the prophet diſcerns the hoſt to be numerous, but their infidelity to be rivetted, and to have exiſted for a long time; the bones are very dry, as having continued in a ſtate of death for ages before. "And he ſaid unto me,

"Son

" Son of man, can theſe bones live? And I " anſwered, O Lord God, thou knoweſt;" Ezekiel xxxvii. 3. The prophet all along perſonates the teachers employed by God at the time appointed, as his inſtruments to convert the multitude. He begins therefore by removing their ſcruples; he queſtions them if it was poſſible to convert that infidel multitude to the faith of the Meſſiah, whom their fathers crucified, and they ſo long rejected and blaſphemed? They anſwer, That the thing is not probable; however, that nothing is impoſſible for Divine Power.

" Again, he ſaid unto me, Propheſy upon " theſe bones, and ſay unto them, O ye dry " bones, hear the word of the Lord. Thus ſaith " the Lord God unto theſe bones, Behold, I will " cauſe breath to enter into you, and ye ſhall " live: And I will lay ſinews upon you, and " will bring up fleſh upon you, and cover you " with ſkin, and put breath in you, and ye ſhall " live; and ye ſhall know that I am the Lord;" Ezekiel xxxvii. 4, 5, 6. Having removed the ſcruples of the teachers, God expreſsly commands them to propheſy, that is, to illuſtrate the truth; proving from the word, that Jeſus of Nazareth is the Meſſiah. Exhorting the people, at the ſame time, to receive this truth as the only mean of making them ſpiritually alive, reſtoring them to the favour of God, and delivering

vering them from their preſent diſtreſs. Intimating likewiſe, for their encouragement, that the power of God was able to remove their ſcruples, however ſtrongly confirmed, and long continued.

" So I propheſied as I was commanded; and " as I propheſied there was a noiſe, and, be- " hold, a ſhaking, and the bones came toge- " ther, bone to his bone. And when I beheld, " lo, the ſinews and the fleſh came up upon " them, and the ſkin covered them above: But " there was no breath in them;" Ezek. xxxvii. 7, 8. In conſequence of the teacher's exhortation, there is a ſtir among the people; they give earneſt attention to the truth, and, like the Jews of Berea, " ſearch the ſcriptures, to ſee " whether theſe things be ſo." By this diſpoſition to receive the truth, there is a progreſs towards converſion; and their ſtate now differs from that in which they entered the wilderneſs, as the ſtate of a dead body entire in its parts, cloathed with fleſh, and covered with ſkin, differs, from that of dry bones, ſeparated each from the other. " But there was no breath in them." They were ſtill deſtitute of that faith which unites the ſoul to Chriſt, and derives life from him, the head of ſpiritual influences.

" Then ſaid he unto me, Propheſy unto the " wind, (ſpirit), propheſy, Son of man, and ſay " to

" to the wind, (ſpirit), Thus ſaith the Lord " God, Come from the four winds, O breath, " (ſpirit), and breathe upon theſe ſlain, that " they may live;" Ezekiel xxxvii. 9.[1] God therefore commands the teachers to illuſtrate another truth, namely, that converſion is the work of God's Spirit; and that, in order to receive his influence, it is neceſſary to pray for him. " So I propheſied as he commanded me, " and the breath (ſpirit) came into them, " and they lived and ſtood up upon their feet, " an exceeding great army; Ezek. xxxvii. 10. In obedience to God's command, the teachers inſtruct the multitude, concerning the neceſſity of the influences of the Spirit, in order to convert them. Afterwards they direct their prayers to God, in which the people join, requeſting his influences. While they are thus employed, the Spirit deſcends with his powerful and liberal influences, converting this great multitude, inſtantly

(1) The word *Ruach*, in the original, ſignifies wind and ſpirit, and is commonly uſed to denote the Spirit of God. The repetition of the word propheſy in this verſe, intimates two diſtinct parts of the direction; *firſt*, to explain the doctrine concerning the influence of the Spirit; *ſecondly*, to apply the doctrine, by directing them to pray for him. Accordingly an addreſs to him immediately follows: "O breath, breathe upon theſe ſlain, that they " may live."

ſtantly and univerſally, to the faith of the Meſſiah, whom their fathers crucified.

The circumſtances reſpecting the manner of their converſion, repreſented here together in one view, are narrated ſeparately in other paſſages. That the Spirit of God is the agent in operating their converſion, appears from the teſtimony of Iſaiah, who intimates, that they ſhall continue in a ſtate of diſperſion, exiled from their own land, until the Spirit is beſtowed for their converſion. "The palaces ſhall be for-"ſaken; the multitude of the city ſhall be "left; the forts and towers ſhall be for dens "for ever, a joy of wild aſſes, a paſture of "flocks; uutil the Spirit be poured upon us "from on high, and the wilderneſs be a fruit-"ful field, and the fruitful field be counted for "a foreſt;" Iſa. xxxii. 14, 15. Yet more expreſsly, "Fear not, O Jacob my ſervant; and "thou Jeſhurun, whom I have choſen. For "I will pour water upon him that is thirſty, "and floods upon the dry ground; I will pour "my Spirit upon thy ſeed, and my bleſſing up-"on thine offspring; and they ſhall ſpring up "as among the graſs, as willows by the water-"courſes;" Iſa. xliv. 2, 3, 4. But above all, the prophet Joel repreſents their converſion by the influences of the Spirit, in the moſt explicit terms: "And it ſhall come to paſs afterwards,

" that I will pour forth my Spirit upon all fleſh ;
" and your ſons and your daughters ſhall pro-
" phecy, your old men ſhall dream dreams, your
" young men ſhall ſee viſions : and alſo upon
" the ſervants and upon the handmaids in thoſe
" days, will I pour out my Spirit ;" Joel ii. 28, 29. That theſe words refer to the future converſion of the Jews, is evident from the connection. In the preceding context, we have ſuch an account of their happineſs as can only apply to the Millennium, ver. 21.—27. and the following chapter (as we have ſeen, p. 264.) applies to their converſion and reſtoration. Nor can it be any objection that the Apoſtle Peter apples the paſſage to the effuſion of the Spirit on the day of Pentecoſt, becauſe ſome prophecies have a double meaning: This is one of theſe ; the effuſion of the Spirit on the apoſtles was an earneſt of the more plentiful effuſion of the ſame Spirit on the whole congregation of Iſrael, in their converſion. That the word of God is the inſtrument in the hand of the Spirit for operating their converſion, appears from Iſaiah : " For as the rain cometh down, and the
" ſnow, from heaven, and returneth not thither,
" but watereth the earth, and maketh it bring
" forth and bud, that it may give ſeed to the
" ſower, and bread to the eater ; ſo ſhall my
" word be that goeth forth out of my mouth :
" it

" it ſhall not return unto me void; but it ſhall " accompliſh that which I pleaſe, and it ſhall " proſper in the thing whereto I ſent it;" Iſa. lv. 10, 11. Theſe expreſſions refer to the converſion of the Jews, as we learn from their connection, particularly the deliverance immediately following this effectual operation of God's word. " For ye ſhall go out with joy, and be " led forth with peace: the mountains and the " hills ſhall break forth before you into ſinging, " and all the trees of the field ſhall clap their " hands;" Iſa. lv. 12. The ſame truth is implied in that addreſs of the Redeemer to the Jewiſh nation: " As for me, this is my cove- " nant with them, ſaith the Lord; My Spirit " that is upon thee, and my words which I have " put in thy mouth, ſhall not depart out of thy " mouth, nor out of the mouth of thy ſeed, nor " out of the mouth of thy ſeeds ſeed, ſaith the " Lord, from henceforth and for ever;" Iſa. lix. 21. The preceding verſe repreſents the future converſion of the Jewiſh nation, according to the interpretation of the apoſtle, Rom. xi. 26. In this therefore there is a promiſe, that the ſame word and Spirit which converted them, ſhould continue to direct their poſterity throughout all generations; conſequently it is by the word, as an inſtrument in the hand of the Spirit, that they are converted, which is confirmed by the

the teſtimony of the apoſtle: "But even unto this "day, when Moſes is read, the vail is upon their "heart. Nevertheleſs, when it ſhall turn to the "Lord, the vail ſhall be taken away;" 2 Cor. iii. 15, 16. It is highly probable, that the operation of the word and Spirit ſhall be accompanied by an outward viſion, to effect their converſion, in a manner ſo powerful, ſudden, and univerſal, as it is repreſented. The learned Mede ſuggeſts this opinion, by way of conjecture[1], and founds it on St. Paul's converſion, particularly his own declaration concerning it, 1 Tim. i. 16. "How-"beit, for this cauſe I obtained mercy, that in "me firſt Jeſus Chriſt might ſhew forth all long-"ſuffering, for a pattern to them which ſhould "hereafter believe on him to life everlaſting;" on which Mede obſerves, "I pray conſider ſe-"rioufly that pattern of St. Paul's converſion, "ſo differing from all other men's that ever "were, and how fitly his condition before it re-"ſembles that of the Jews, in their bitter ob-"ſtinacy againſt Chriſt and Chriſtians. Why did "Chriſt vouchſafe ſo ſtrange a call to that man "above other men! Was it not a pledge or "pattern of ſomething that would be vouch-"ſafed his nation. I know not whether St. Paul's "meaning, but I am ſure his words may be "applied

(1) See Mede's Works, Book IV. Ep. 14. *Idem* Ep. 17. Book V. chap. 2.

"applied to what I mean [1]." Another ground of this opinion adduced by him, is Zech. xii. 10. "They ſhall look upon me whom they have "pierced;" together with Matth. xxiii. 39. "Ye ſhall not ſee me henceforth, till ye ſhall "ſay, Bleſſed is he that cometh in the name "of the Lord."—"They will never believe that "Chriſt reigns at the right hand of God, un- "til they ſee him. It muſt be an invincible evi- "dence which muſt convert them, after ſo "many hundred years ſettled obſtinacy [2]."

The conjecture of Mede appears to me highly probable, from certain expreſſions of the prophets, reſpecting the converſion of the Jewiſh nation. Thus, Iſaiah ſays, "They ſhall ſee "*eye to eye*, when the Lord ſhall bring again "Zion;" Iſa. lii. 8. The return here promiſed is,

(1) Book IV. Ep. 14.

(2) *Ibid.* Mede builds further on the actual converſion of a great number of Jews in Arabia Felix, in the ſixth century, by a viſion; Book IV. Ep. 17. But as the ſtory is not well authenticated, I omit it. In the ſame place, he refutes *objections* that were made to this opinion by Dr. Twiſſe; as, *firſt*, "That the converſion is wrought "by taking away the vail from their hearts;" 2 Cor. iii. 16. The *answer* is, "That the one is the internal cauſe, "the other the external cauſe; and their joint operation "is perfectly conſiſtent, as in the converſion of St Paul." Another *objection* was offered: "How ſuch a viſion ſhould "be

is, their reſtoration from their great diſperſion, at that period, they ſhall ſee the Lord, "eye to "eye." This expreſſion is uſed (Numb. xiv. 14.) and applied to the viſible manifeſtations of the divine preſence vouchſafed to Iſrael in the wilderneſs: "They have heard that thou, Lord, "art ſeen face to face (eye to eye); and that "thy cloud ſtandeth over them; and that thou "goeſt before them, by day-time in a pillar of "cloud, and in a pillar of fire by night." To the ſame purpoſe God ſays by the prophet Ezekiel, "I will bring you into the wilderneſs of "the people, and there will I plead with you "*face* to *face*. Like as I pleaded with your "fathers in the wilderneſs of the land of Egypt, "ſo will I plead with you, ſaith the Lord God;" Ezek. xx. 35, 36.

The

"be manifeſted to the Jews, diſperſed in ſeveral parts of "the world." To this the *answer* of Mede is not ſatisfactory: "What if the Jews alone ſhall ſee and hear the "voice of Chriſt, but none of the Gentiles, amongſt "whom they dwell; though perhaps ſome ſtrange light, "for a teſtimony, may at that inſtant ſurpriſe the whole "world, to the aſtoniſhment of the nations therein." This ſuppoſition multiplies miracles. Nor is it at all neceſſary, becauſe the great body of the Jews are collected together into one place, previous to their converſion. Their God, the Saviour, reveals himſelf to them by a viſion, which does not interfere with the ordinary conduct of Divine Providence in other places.

The expreſſion "face to face" is of the ſame import with "eye to eye;" and when the Deity is repreſented as one of the parties, it invariably ſignifies open viſion of him, converſe with him by our outward ſenſes, diſtinct from impreſſions made on the mind, without the intervention of our bodily organs. Thus, when Jacob received a viſion at Peniel, in which God appeared in a human form, wreſtling and converſing with him, he ſays, "I have ſeen God face to face;" Gen. xxxii. 30. The ſame expreſſion is uſed to denote the manner in which God converſed with Moſes: "and the Lord ſpake unto Moſes face to face, as "a man ſpeaketh unto his friend; Exod. xxxiii. 11. "And there aroſe not a prophet ſince in "Iſrael like unto Moſes, whom the Lord knew "face to face;" Deut. xxxiv. 10. The meaning of the expreſſion is beſt interpreted by God himſelf: "If there be a prophet among you, "I the Lord will make myſelf known to him "in a viſion [1], and will ſpeak unto him in a "dream. My ſervant Moſes is not ſo, who is "faithful in all mine houſe. With him will I "ſpeak mouth to mouth, even apparently, and "not in dark ſpeeches: and the ſimilitude of "the

(1) A viſion ſet in oppoſition to converſe with God by the external ſenſes, as here, muſt ſignify an extacy in which the ſenſes underwent a temporary ſuſpenſion. Such were the viſions Daniel received.

" the Lord ſhall he behold;" Numb. xii. 6, 7, 8. The phraſe likewiſe repreſents the manner in which God converſed with the congregation of Iſrael from mount Sinai. " The " Lord talked with you *face* to *face* in the " mount, out of the midſt of the fire;" Deut. v. 4. Doubtleſs on that occaſion they ſaw with their bodily eyes, and heard with their bodily ears. When Gideon perceived by the miracle he wrought, that the perſon who talked with him was an angel, he ſaid, " I have ſeen an " angel of the Lord *face to face;*" Judges vi. 22. I cannot doubt, therefore, from the uſe of the expreſſion in other places, but God intimates by the prophet Ezekiel, that he will give Iſrael in the wilderneſs of Aſſyria, ſome open viſible manifeſtation of himſelf, ſimilar to that given their fathers of old, for the expreſs purpoſe of bringing them into the bond of the covenant, that is, converting them.

Nor does the manifeſtation promiſed appear to be a tranſient viſion, like that ſeen by the apoſtle in his way to Damaſcus, but a permanent glory during their continuance in the wilderneſs of Aſſyria. This is implied in the expreſſions of Ezekiel: " Like as I pleaded with " your fathers in the wilderneſs of the land of " Egypt." God pleaded with their fathers not

not for a day, or a year, but for forty years together. It is clearly aſſerted by the prophet Micah, chap. vii. 15. "According to the days "of thy coming out of the land of Egypt, will "I ſhew unto him marvellous things," (wonders). The conduct of God to Iſrael in the wilderneſs was one ſeries of wonders, and the pillar of cloud and of fire, the viſible ſymbol of his preſence, never left them by day or by night.

Such are the means of their converſion, the effect produced by them is in general life. The movements of the ſpiritual life, when unfolded, are godly ſorrow for their paſt ſins. This is repreſented by the prophet Jeremiah: "A voice was "heard upon the high places, weeping and ſup-"plications of the children of Iſrael: for they "have perverted their way, and they have for-"gotten the Lord their God. Return, ye back-"ſliding children, and I will heal your back-"ſlidings. Behold, we come unto thee; for "thou art the Lord our God. Truly in vain "is ſalvation hoped for from the hills, and from "the multitude of mountains: truly in the "Lord our God is the ſalvation of Iſrael. For "ſhame hath devoured the labour of our fa-"thers from our youth; their flocks and their "herds, their ſons and their daughters. We lie "down

" down in our ſhame, and our confuſion cover-
" eth us: for we have ſinned againſt the Lord
" our God, we and our fathers, from our youth,
" even unto this day, and have not obeyed the
" voice of the Lord our God; Jer. iii. 21.—25.
" I have ſurely heard Ephraim bemoaning him-
" ſelf thus, Thou haſt chaſtiſed me, and I was
" chaſtiſed, as a bullock unaccuſtomed to the
" yoke: Turn thou me, and I ſhall be turned;
" for thou art the Lord my God. Surely after
" that I was turned, I repented; and after that
" I was inſtructed, I ſmote upon my thigh:
" I was aſhamed, yea, even confounded, becauſe
" I did bear the reproach of my youth. Is
" Ephraim my dear ſon? is he a pleaſant child?
" for ſince I ſpake againſt him, I do earneſtly
" remember him ſtill; therefore my bowels are
" troubled for him; I will ſurely have mercy
" upon him, ſaith the Lord;" Jer xxxi. 18,
" 19, 20. " In thoſe days, and in that time,
" ſaith the Lord, the children of Iſrael ſhall
" come, they and the children of Judah toge-
" ther, going and weeping: they ſhall go, and
" ſeek the Lord their God. They ſhall aſk the
" way to Zion, with their faces thitherward,
" ſaying, Come, and let us join ourſelves to the
" Lord in a perpetual covenant that ſhall not
" be forgotten;" Jer. l. 4, 5. " Take with
" you words, and turn to the Lord, ſay unto
" him

" him, Take away all iniquity, and receive us " graciouſly: ſo will we render the calves of " our lips. Aſſhur ſhall not ſave us; we will " not ride upon horſes; neither will we ſay " any more to the work of our hands, Ye are " our gods: for in thee the fatherleſs findeth " mercy.—Ephraim ſhall ſay, What have I to do " any more with idols?" Hoſea xiv. 2, 3. 8. Their ſorrow ſhall be excited in a particular manner for their great national ſin, " crucifying " by wicked hands the Lord of glory," and continuing for ſo long a period to reject and blaſpheme him. " They ſhall ſorrow a little " (time) for the burden of the king of prin- " ces;" Hoſea viii. 10. " They ſhall look up- " on me whom they have pierced, and they " ſhall mourn for him, as one mourneth for his " only ſon, and ſhall be in bitterneſs for him, " as one that is in bitterneſs for his firſt-born;" Zech. xii. 10. Their unbelief of this prophecy concerning their converſion previous to its accompliſhment, ſhall be powerfully urged on their conſciences, to convince them of ſin. God will addreſs them upon their converſion, in the language of the prophet: " I have ſhewed thee " new things from this time, even hidden " things, and thou didſt not know them. They " are created now, and not from the beginning; " even before the day (of their accompliſh- " ment)

" ment) when thou heardeſt them not; leſt " thou ſhouldeſt ſay, Behold, I knew them. " Yea, thou heardeſt not; yea, thou kneweſt " not; yea, from that time that thine ear was " not opened: for I knew that thou wouldeſt " deal very treacherouſly, and waſt called " a tranſgreſſor from the womb;" Iſa. xlviii. 6, 7, 8. Prophecies which they profeſſed to believe before hand, ſuch as the appearance of the Meſſiah at a particular period, they rejected when accompliſhed; but for this they have a ſpecious apology, that they expect their accompliſhment ſtill. But as to the prophecy concerning their converſion, though they have frequently heard it, they do not believe it, nor expect its accompliſhment. When they are converted therefore, and ſubmit to him whom they rejected and blaſphemed, for two thouſand years before, the event muſt afford themſelves a convincing evidence of their obſtinate reſiſtance to God's revealed will. The movements of the ſpiritual life proceed from a conviction of ſin, to faith in the Saviour; for the Saviour now addreſſes them, " Come ye near unto me, hear " ye this: I have not ſpoken in ſecret from the " beginning; from the time that it was, there " am I: and now the Lord God and his Spirit " hath ſent me. Thus ſaith the Lord, thy Re- " deemer, the Holy One of Iſrael, I am the Lord

" thy

" thy God which teacheth thee to profit, which " leadeth thee by the way that thou ſhouldeſt " go ;" Iſa. xlviii. 16, 17. As Joſeph when he revealed himſelf to his brethren, ſaid, "Come " near unto me, I am your brother Joſeph, " whom ye ſold into Egypt:" So the Saviour ſays, Come near unto me, I am your brother Jeſus whom ye crucified. I did not conceal this truth from the beginning. I am that perſon who was declared to be the Meſſiah, from the firſt preaching of the goſpel; and though ye formerly rejected me, Jehovah has now ſent me with his Spirit to convince you: Thus I ſpeak with the authority of Jehovah: though I became your kinſman Redeemer, I was known to your fathers by the name of the Holy One of Iſrael; and now I am to enter into covenant with you, as your God, to teach you wherein true happineſs conſiſts, to lead you in the way of everlaſting life. As the brethren of Joſeph were " troubled at his preſence," reflecting on their former unworthy treatment of him, ſo the Jews ſhall now be filled with terror as well as ſhame, for their former conduct. It will be natural for them to reflect, that they not only ſhed his blood, but likewiſe ſaid, when a heathen's conſcience reſiled from the crime, " Let his blood be on us and on our children;" Matth. xxvii. 25.; imprecating the puniſhment due

due to the crime, on their poſterity, throughout all generations. To remove that terror, the Saviour further addreſſes them: "As for thee "alſo, by the blood of thy covenant I have "ſent forth thy priſoners out of the pit where-"in is no water. Turn you to the ſtrong hold, "ye priſoners of hope: even to-day do I de-"clare, that I will render double unto thee[1];" Zech. ix. 11, 12. As if he had ſaid, In conſequence of my covenant with you, ratified by the

(1) The addreſs here is not by God the Father to the Mediator, as ſome have imagined, but by the Mediator to the Church, for the pronouns are in the feminine gender. That the addreſs is to the Jewiſh church, at the time of their converſion, is evident from the connection. Zech. ix. 9, as explained in the New Teſtament, is applicable to our Saviour's firſt appearance. The meaning of the emblematical action performed by him, is ſhewed, verſe 10. It ſignifies that his kingdom ſhould be eſtabliſhed not by war, but peace. This leads the prophet to mention a circumſtance which would appear at firſt view improbable, That his kingdom ſhould be very extenſive, notwithſtanding his renouncing the common means of conqueſt. In regard this enlargement of the Meſſiah's kingdom takes place at the Millennium, he is from thence led to mention the circumſtances that immediately precede that period; as the converſion of the Jews, verſe 11, 12.; the battle of Armageddon, verſe 13, 15.; and their reſettlement in the land given their fathers, verſe 1,6 17.

the blood ſhed on the croſs, that blood which was typified by the ſacrifices of old, I announce to you forgiveneſs, and a deliverance from the pit of deſtruction, which your ſins deſerved; that pit where "the worm dieth not, "and the fire is not quenched;" where a drop of water is not afforded to cool the parched tongue. You have felt the ſeverity of the blood ſhed crying out for vengeance: ye ſhall now experience its efficacy pleading for atonement and forgiveneſs. Turn ye, therefore, to me, with ſincere faith, and unfeigned repentance; you ſhall find in me a ſtrong hold, "a hiding place "from the wind, a covert from the tempeſt." Though ſurrounded with the terrors of deſtruction, as priſoners under ſentence of death, who have their execution in view, your hope of deliverance, though faint, ſhall not be diſappointed. So far ſhall I be from returning on your own heads your unworthy treatment of me, that I ſolemnly declare, I will beſtow at this time, a meaſure of happineſs, double to that your fathers enjoyed in their moſt flouriſhing times.—Forgiveneſs thus announced with authority, ſhall be received with faith. Sorrow ſhall be ſwallowed up of joy, and the multitude ſhall cry out with raptures, "How beautiful "upon the mountains are the feet of him that "bringeth good tidings, that publiſheth peace;

"that

" that bringeth good tidings of good, that pub-
" liſheth ſalvation; that ſaith to Zion, Thy God
" reigneth [1]!" Iſa. lii. 7. That perſon in whom they formerly " ſaw no beauty," that they ſhould deſire him, they now ſee to be moſt beautiful in his perſon; as " being the bright-
" neſs of his Father's glory, and the expreſs
" image of his perſon;" yea, " The mighty
" God,"

(1) That the primary and only meaning of this paſſage, is to repreſent the ſentiments of the Jews concerning the Saviour, upon their converſion, is evident, *1ſt*, From the connection. This chapter, to verſe 13. is a continuation of the ſubject treated of in the preceding, which we have ſeen refers to their reſtoration in the latter days. *2d*, It is ſaid, verſe 6. They ſhall know my name; intimating their converſion from a ſtate of ignorance and infidelity. *3d*, Seeing an open viſion, verſe 8.; and the goſpel, in conſequence of their converſion, propagated to all the ends of the earth, verſe 10.; are circumſtances that accompany their laſt reſtoration, but by no means applicable to the return from Babylon. *4th*, The Apoſtle Paul applies the text to the firſt preachers of the goſpel, Rom. x. 15. Now the preachers of the goſpel are beautiful, on account of the meſſage they carry. We preach not ourſelves, but Jeſus the Lord. The prophet therefore, in mentioning an individual, muſt underſtand the Saviour here repreſented as the Meſſenger; becauſe he perſonally carries to the Jews the meſſage concerning himſelf, by which they are convinced and converted.

"God, The everlaſting Father." As drawing the vail of humanity over the glory of the Deity, that his terrors ſhould not make them afraid, conformably to the requeſt of their fathers; Exod. xx. 19. They ſee him beautiful in thoſe circumſtances in which he reveals himſelf to them, on the mountains of Aſſyria, when they are ſurrounded with outward calamities, and alarmed with inward terrors of eternal deſtruction. They ſee his feet once nailed to the croſs, his ignominious death ſo offenſive to their pride, moſt beautiful. It is by it "they receive "the atonement." They ſee him in his death and ſufferings a more glorious conqueror than their fathers expected; that he hath vanquiſhed the hoſt of darkneſs, overcome death, and emancipated millions from the miſeries of hell, to ſing glad hallelujahs in heaven.

They ſee his doctrine, though once rejected by them, moſt beautiful, as ſhewing the way of reconciliation betwixt an offended God and guilty ſinners,—breathing peace to the guilty conſcience;—revealing the greateſt good and the trueſt happineſs of men;—that happineſs which is ſuitable to the dignity of their ſpiritual nature, and will prove laſting as the ages of eternity. In a word, they ſee him beautiful in the declaration he now makes, That he who was the God of their fathers, and the Ruler of

the univerſe, is the Head of the church, and will admit them to be members of that ſociety. On this view, "Thy watchmen ſhall lift up "the voice; with the voice together ſhall they "ſing;" Iſaiah lii. 8. "The Redeemer ſhall "(thus) come to Zion, (the congregation of "Iſrael) and turn away ungodlineſs from (the "deſcendants of) Jacob;" Rom. xi. 26. Theſe are the days in which the Lord "will raiſe un-"to David a righteous Branch, and a King "ſhall reign and proſper, and ſhall execute "judgment and juſtice in the earth. In his days "Judah ſhall be ſaved, and Iſrael ſhall dwell "ſafely; and this is his name whereby he ſhall "be called, THE LORD OUR RIGHTEOUSNESS;" Jer. xxiii. 5, 6. "The children of Iſrael ſhall "ſeek the Lord their God, and David their "king; and ſhall fear the Lord and his good-"neſs in the latter days;" Hoſea iii. 5. Yea, "they ſhall ſerve the Lord their God, and Da-"vid their King, whom (God) will raiſe up "unto them;" Jer. xxx. 9. "They ſhall ſing "unto the Lord; for he hath done excellent "things: this is known in all the earth. Cry out "and ſhout, thou inhabitant of Zion: for great "is the holy One of Iſrael in the midſt of thee;" Iſa. xii. 5, 6. They ſhall ſubmit to him not only as their Prince to govern them, but likewiſe as the great Shepherd of their ſouls, to "make

"them

"them lie down in the green paſtures" of his ordinances, to "lead them beſide the ſtill wa-"ters" of his grace, to "reſtore their ſouls" by communion with him, and to carry them forward in the way of righteouſneſs to life everlaſting. "I will ſet up one Shepherd over "them, and he ſhall feed them, even my ſer-"vant David; he ſhall feed them, and he ſhall "be their Shepherd. And I the Lord will be "their God, and my ſervant David a prince "among them; I the Lord have ſpoken it;" Ezek. xxxiv. 23, 24. "And he ſhall ſtand and "feed in the ſtrength of the Lord, in the ma-"jeſty of the name of the Lord his God; and "they ſhall abide, (return): for now ſhall he "be great unto the ends of the earth [1];" Micah v. 4.

That

(1) The whole paſſage, of which theſe words make a part, afford a ſtriking demonſtration that the perſon here repreſented as a Shepherd and Ruler, can be no other than Jeſus of Nazareth. Bethlehem is repreſented as the place of his nativity, verſe 2. The Scribes, in our Saviour's time, applied the paſſage to the Meſſiah; for they quote it in anſwer to Herod's query, Where ought Chriſt to be born? And the prophecy was fulfilled by the ſpecial direction of Divine Providence: Mary, the mother of Jeſus, had her ordinary reſidence in Nazareth; but, in conſequence of an edict of inrolment, iſſued by Auguſtus, ſhe

SECTION V.

The Jews are trained by God in the Deſert forty Years from the Date of their converſion.

AFTER the Jews are converted, they remain forty years, in the wilderneſs of Aſſyria before they

ſion. His filthy garments repreſent their ſins, particularly their blaſphemy and infidelity. Satan's accuſation ſhews the virulence of their enemies, as well as their own deſerts. The interference of the angel, called alſo the Lord (Jehovah), ſignifies the ſeaſonable interpoſition of the Mediator, to prevent their deſtruction. And the proteſt of the angel to Joſhua, is that pleading of the Mediator with the Jews, at the time he admits them into the bond of the covenant. The time of theſe proceedings is noted, Zech. iii. 8, 9. Joſhua and his fellows are ſaid to be men wondered at; that is, perſons mentioned as ſigns and types of other men, and of other times; namely, of that period when God ſhall bring forth his ſervant, the Branch that ſhall grow out of the roots of Jeſſe; Iſa. xi. 1. Yet, not the time in which he ſhall firſt ſpring from the root of Jeſſe, but the time when God ſhall bring him forth; that is, manifeſt him to Iſrael. To illuſtrate this circumſtance more clearly, is the deſign of the following verſe: "For behold, the ſtone that I have "laid

they take poſſeſſion of the land given their fathers. I have already mentioned ſome of the grounds of this conjecture, as, 1. It requires a conſiderable

" laid before Joſhua; upon one ſtone ſhall be ſeven eyes:
" Behold, I will engrave the graving thereof, ſaith the
" Lord of Hoſts;" Zech. iii. 9. This ſtone is the ſame mentioned Iſa. xxviii. 16. Behold, I lay in Zion for a foun-
" dation, a ſtone, a tried ſtone, a precious corner ſtone,
" a ſure foundation." Explained to ſignify Chriſt, on whom the church, God's ſpiritual temple, is built; 1 Pet. ii. 5, 6. But when this ſtone was firſt laid, it was refuſed by the builders, though appointed by God to be the head-ſtone of the corner; Pſal. cxviii. 22. It was
" for a ſtone of ſtumbling, and for a rock of offence, to
" both the houſes of Iſrael; for a gin, and for a ſnare,
" to the inhabitants of Jeruſalem;" Iſa. viii. 14. In attempting to remove this foundation-ſtone, which God had placed in Zion, it recoiled upon them, " and ground
" to powder" their political and religious eſtabliſhment; Matt. xxi. 44. In that ſtate things remain, but at a future period, on this ſame ſtone ſhall be " ſeven eyes," as the Lamb of God is repreſented with " ſeven eyes;" and theſe are ſaid to ſignify " the ſeven ſpirits of God," or in other words, the various and perfect influences of the Spirit of God. So here ſeven eyes are cut out as hieroglyphicks on the foundation-ſtone, to indicate that the Spirit of God, with his liberal and perfect influences, ſhall diſcover the Saviour to Iſrael. In conſequence of this view, the ſtone which at firſt appeared rough and unpoliſhed,

conſiderable time to collect the allies of the beaſt, Rev. xvi. 14.—16. 2. I ſuppoſe the difference betwixt the two numbers mentioned, Daniel xii. 11, 12. refers to this period. The 1290 refers to the converſion of the Jews, the 1335 to the commencement of the Millennium; betwixt theſe there is a difference of forty-five years, of which forty elapſe during their continuance in the wilderneſs, and the remaining five after their ſettlement in the land before a univerſal peace is eſtabliſhed, when the ſpirit of prophecy begins to reckon the Millennium. 3. The words of Micah vii. 15. refer to the period which elapſes betwixt their converſion and their ſettlement in Judea, and explicitly aſſert a continuance in the wilderneſs for forty years; "according to the days of thy coming out of the "land of Egypt will I ſhew unto him mar-"vellous

unpoliſhed, unworthy of being the foundation of God's temple, ſhall now appear to be of exquiſite workmanſhip, worthy of the finger of God. Though Jeſus, on his firſt appearance, ſeemed to the Jews unworthy of being the Meſſiah, on account of his outward meanneſs, and ignominious death; yet, when revealed to their nation by the Spirit of God, his perſon will appear infinitely glorious, and the way of ſalvation through him infinitely worthy of the wiſdom of God to contrive, and the power of God to execute. At that time God will remove the iniquity of their nation in one day.

"vellous things." 4. I now add, that the expreſſions of Ezekiel imply a continued abode in the wilderneſs where they are converted, for that period. "I will bring you into the wil-"derneſs of the people, and there will I plead "with you face to face. Like as I pleaded "with your fathers in the wilderneſs of the "land of Egypt, ſo will I plead with you;" Ezek. xx. 35, 36. The compariſon here may refer not only to the manner of pleading by open viſion with the whole nation, but likewiſe to the time of pleading, which was full forty years. 5. The words of Hoſea, chap. xii. 9. ſuggeſts a continued abode in the wilderneſs: "I, that am "the Lord thy God from the Land of Egypt, "will yet make thee to dwell in tabernacles, "as in the days of the ſolemn feaſts;" Micah vii. 14. 6. The reaſons which induced God to continue their fathers in the wilderneſs forty years, will apply to their poſterity; they are in fact ſo applied by the prophets.

One reaſon for continuing their fathers in the wilderneſs was, to teach them an intimate dependence upon God for their temporal ſubſiſtence, a maxim of practical piety as neceſſary as it is difficult for the generality of mankind. Beſides, it is one thing to inſtruct individuals in this truth, and quite another thing to inculcate it on a whole nation. It was therefore God who fed

them forty years without the ordinary means of ſowing and reaping; ſo Moſes aſſerts, "The "Lord thy God led thee theſe forty years in "the wilderneſs,—and fed thee with manna;— "that he might make thee know, that man doth "not live by bread only, but by every word "that proceedeth out of the mouth of the Lord "doth man live;" Deut. viii. 2, 3. Now, I find promiſes of a ſimilar import immediately after their converſion, and for the ſame end of teaching them an intimate dependence upon God. Thus, "When the poor and needy ſeek "water, and there is none, and their tongue "faileth for thirſt, I the Lord will hear them, "I the God of Iſrael will not forſake them. "I will open rivers in high places, and foun-"tains in the midſt of the vallies: I will make "the wilderneſs a pool of water, and the dry "land ſprings of water. I will plant in the "wilderneſs the cedar, the ſhittah-tree, and "the myrtle, and the oil-tree; I will ſet in the "deſert the fir-tree, and the pine, and the box-"tree together. That they may ſee, and know, "and conſider, and underſtand together, that "the hand of the Lord hath done this, and the "Holy One of Iſrael hath created it;" Iſa. xli. 17.—20. "Remember ye not the former "things, neither conſider the things of old. "Behold, I will do a new thing: now it ſhall "ſpring

" ſpring forth; ſhall ye not know it? I will " even make a way in the wilderneſs, and ri- " vers in the deſert. The beaſt of the field " ſhall honour me, the dragons and the owls: " becauſe I give waters in the wilderneſs, and ri- " vers in the deſert, to give drink to my people, " my choſen;" Iſa. xliii. 17.—20. " The Lord " hath redeemed his ſervant Jacob. And they " thirſted not when he led them through the " deſerts: he cauſed the waters to flow out of " the rock for them; he clave the rock alſo, " and the waters guſhed out;" Iſa. xlviii. 20, 21. It will be readily allowed, that theſe expreſſions have much of a figurative meaning; but when we reflect that they are introduced immediately upon the converſion of the Jews, as appears from the context[1]; that they obviouſly refer to the ſupport of Iſrael in the wilderneſs of old; that the Jews at the time of their converſion are in the wilderneſs of Aſſyria, ready to periſh, we muſt infer, that they have much of a literal meaning likewiſe; that they imply promiſes of temporal ſuſtenance, as well as ſpiritual

(1) It is ſaid, in the laſt cited paſſage, " Go ye forth " out of Babylon," but the term there does not refer to ancient Babylon, any more than it does, Rev. xvii. 5. It ſignifies the perſecution carried on by the blaſphemous king, the head of the ſyſtem of ſpiritual Babylon.

ritual nouriſhment, not for a day or a year, but for a conſiderable length of time. Were they only to march through the wilderneſs, in order to take poſſeſſion of the land, as they came formerly from Babylon, conſuming no more time than the diſtance betwixt the two places required; they might carry their proviſions along with them, conſequently ſuch large and repeated promiſes of ſupport in the wilderneſs would be unneceſſary.

Another reaſon for continuing their fathers in the wilderneſs was, to conſume the wicked from among the congregation; ſo God ſays: "And "your children ſhall wander in the wilderneſs "forty years, and bear your whoredoms, until "your carcaſes be waſted in the wilderneſs;" Numb. xiv. 33. The deſtruction of theſe murmurers was deſigned not only as a puniſhment to them, but likewiſe as a benefit to the whole congregation, by teaching them the uſe of diſcipline, and training them by the exerciſe of diſcipline, to form them a pure ſociety, previous to their ſettlement in the land.

Now that there are ſome wicked individuals among the Jews, after the nation is converted in one body, we may infer from expreſſions added to the promiſes juſt quoted. "There "is no peace, ſaith the Lord, unto the wicked;" Iſa. xlviii. 22. Theſe ſame expreſſions are repeated

peated, Isa. lvii. 21. and follow immediately after the promise of their conversion. Still more explicitly, Ezek xi. 19, 20. God promises, "I "will give them one heart, and I will put a "new spirit within you: and I will take the "stony heart out of their flesh, and will give "them an heart of flesh. That they may walk "in my statutes, and keep mine ordinances, "and do them: and they shall be my people, "and I will be their God;" promises that clearly refer to their conversion in the latter day. He further adds, "But as for them whose heart "walketh after the heart of their detestable "things and their abominations, I will recom-"pence their way upon their own heads, saith "the Lord God;" ver. 21. From which I conclude, that after the nation is converted, there will be some wicked men among them, and consequently it requires time to purge out these from among the congregation, by the slow exercise of discipline.

Accordingly, this is asserted in the most unequivocal manner: "And I will purge out from "among you the rebels, and them that trans-"gress against me: I will bring them forth "out of the country where they sojourn, and "they shall not enter into the land of Israel;" Ezek. xx. 38. Every circumstance mentioned is contained in this passage. There are rebels

and

and tranſgreſſors againſt God in the congregation, after they are admitted into the bond of the covenant.

They are tranſgreſſors in the wilderneſs after they are brought "out of the country where "they ſojourned." Theſe tranſgreſſors die in the wilderneſs; "they ſhall not enter into the "land of Iſrael."

This is further confirmed, and the nature of their rebellion in ſome meaſure illuſtrated; Ezek. xxxiv. 16.—22. God having promiſed to reſtore his people, and to feed them like a flock on the mountains of Iſrael; ver. 14, 15. he proceeds to ſhew the previous ſteps, by which he prepared them for this good paſture; ſo that the paſſage intends his gathering them into the wilderneſs in which they are converted, and his treatment of them there after their converſion: "I will ſeek that which was loſt, and "bring again that which was driven away, "and will bind up that which was broken, "and will ſtrengthen that which was ſick: but "I will deſtroy the fat and the ſtrong; I will "feed them with judgment. And as for you, "O my flock, thus ſaith the Lord God, Behold, "I judge between cattle and cattle, between "the rams and the he-goats. Seemeth it a "ſmall thing unto you to have eaten up the "good paſture, but ye muſt tread down with "your

" your feet the reſidue of your paſtures? and " to have drunk of the deep waters, but ye " muſt foul the reſidue with your feet? And " as for my flock, they eat that which ye have " trodden with your feet; and they drink that " which ye have fouled with your feet. There- " fore, thus ſaith the Lord God unto them, Be- " hold I, even I, will judge between the fat " cattle and between the lean cattle. Becauſe " ye have thruſt with ſide and with ſhoulder, " and puſhed all the diſeaſed with your horns, " till ye have ſcattered them abroad; there- " fore will I ſeek my flock, and they ſhall no " more be a prey; and I will judge between " cattle and cattle." I apprehend, that the crime here laid to their charge is phariſaical pride. They are fat, that is, puffed up with a conceit of their own ſuperior attainments. They " tread down the reſidue of their paſture, " and foul the deep waters of which they drink " with their feet." They deſpiſe the ordinances of religion diſpenſed among them, inſtead of receiving inſtruction with humility; they ſet themſelves up as judges and cenſurers of their teachers. " They thruſt with ſide and " ſhoulder, and puſh the diſeaſed with their " horns." The uſe they make of their abilities and knowledge is, to ſtagger the faith of the infirm, reverſing the apoſtle's maxim, " re- " ceiving

" ceiving him that is weak in the faith to doubt-
" ful diſputations, not to godly edifying." The company of Korah, Dathan and Abiram of old, ſhewed much of this ſpirit. They pretended a reſpect for the congregation of the Lord, as being holy, yet they ſet themſelves in oppoſition to the authority which God eſtabliſhed in the congregation, for the expreſs purpoſe of maintaining and promoting that holineſs. A ſimilar ſpirit ſhewed itſelf early in the church of Chriſt: " I wrote unto the church: (ſays the apoſtle, " 3 John, ver. 9.) but Diotrephes, who loveth " to have the pre-eminence among them, re-
" ceiveth us not." In every period, perſons of this diſpoſition have appeared, perhaps they are more numerous in proportion to the greater purity in which the ordinances of religion are diſpenſed. Their conduct proceeds from the enmity of the carnal mind varniſhed over with an appearance of ſuperior ſanctity; it is more offenſive to God, and more injurious to the intereſts of religion, than open infidelity or profaneneſs.

A third reaſon for continuing Iſrael in the wilderneſs of old, was to form them into a national church, by the uſe of the ordinances, government and diſcipline which they were afterwards to practiſe in the land. Juſt ſo, the Jews, when converted, ſhall be trained under the immediate

mediate eye of God in the wilderneſs, as a Chriſtian national church, not only for their own advantage, but likewiſe as a model for the ſeveral Chriſtian churches ſpread over the earth during the Millennium. Perhaps ſuch a model may be thought by ſome unneceſſary, in regard Chriſtianity has been long eſtabliſhed in the world, and ſome excellent patterns of national churches are in exiſtence. I anſwer to this, that the ſtate of the Chriſtian church in paſt ages, and in the preſent, evidently proves the neceſſity of a more perfect model of a national church than has hitherto appeared, as well for the benefit of individual churches, as for the union of the whole into one. For the firſt three hundred years, the Chriſtian church was not acknowledged by the civil power, far leſs protected by it; ſuch a ſtate, therefore ill agrees with the Millennial church, "when the kingdoms "of this world become the kingdoms of our "Lord and of his Chriſt;" Rev. xi. 15. When "kings are the nurſing fathers, and queens the "nurſing mothers of the church;" Iſa. xlix. 23. Some time after ſhe received the protection of the civil power, the eccleſiaſtical ſwallowed up the civil authority, and eſtabliſhed the moſt deſpotic tyranny. This ſurely can be no model for the Millennium. Since the Reformation, ſeveral national churches have been eſtabliſhed

on a rational plan; but no plan has yet been diſcovered, ſufficient to unite the ſeveral reformed churches. In order to this, ſeveral queſtions remain to be determined, to which the reſearches of divines, and ſagacity of politicians, have been hitherto unequal. Such as, what kind of church-government is of divine authority? How far the civil and eccleſiaſtical authority ought to be blended together, and how far they ought to be diſtinct? What is the moſt profitable manner of diſpenſing the ordinances of religion? How far ought diſcipline to extend? Should it reach to the perſons and property of men; for ſins hurtful to their eternal ſalvation though not ſo immediately injurious to ſociety? But all theſe queſtions ſhall be reſolved, and made level to every capacity, in that plan of a national eſtabliſhment, which God himſelf will form for the Jews in the wilderneſs. His authority likewiſe in forming it will induce other churches to adopt it as a pattern; whereas, though the ſame plan did at preſent exiſt, no human reaſoning would induce another church having a different plan, to quit their own and receive it. The proof of this ſentiment, that the converted Jews ſhall furniſh the model of a national church, reſts on the glorious deſcription given us of the Jewiſh national eſtabliſhment, and of the communion

ſubſiſting

ſubſiſting betwixt them and the Gentile churches at the Millennium, which I ſhall afterwards more particularly explain.

Perhaps too, as the Moſaic economy was firſt given in the wilderneſs of the land of Egypt, ſo its ſpiritual meaning ſhall be fully unfolded in the wilderneſs, when the Jews are converted. The general deſign of it is already revealed, and forms an argument for the doctrine of the atonement, which the cavils of adverſaries can never overturn; becauſe every illuſtration of it, without a typical reference to the atonement, appears extremely futile and abſurd. However, the minutiæ of that economy ſtill remain involved in obſcurity, and perhaps will continue ſo until the Jews are converted, when the Spirit that dictated, ſhall unfold its meaning fully, adding much to the knowledge of the church, without making any addition to the canon of ſcripture.

SEC.

SECTION VI.

The Converſion of the Jews gives joy to the Church of Chriſt, but ſtirs up the Papal Power to collect Forces againſt them.

LET us now leave the Jews training under the eye of God in the wilderneſs, and take a view of the effect which their converſion has on the reſt of the world.

An event ſo remarkable and important ſhall be ſpeedily conveyed on the wings of fame, through the world, and perſons ſhall be variouſly affected, according to their attachment to the religion of Jeſus Chriſt. On the contrary, the true church in every corner of the world, ſhall receive in the tidings, that meſſage, "A voice came out of "the throne, ſaying, Praiſe our God, all ye his "ſervants, and ye that fear him, both ſmall and "great;" Rev. xix. 5. And their hearts, tuned in uniſon with their voices, ſhall anſwer the meſſage, by ſinging the hymn of praiſe, which is thus deſcribed: "And I heard as it were the voice of "a great multitude, and as the voice of many "waters, and as the voice of mighty thunder-"ings, ſaying, Alleluia: for the Lord God "omnipotent

"omnipotent reigneth. Let us be glad and re-
"joice, and give honour to him: for the mar-
"riage of the Lamb is come, and his wife hath
"made herſelf ready. And to her was granted
"that ſhe ſhould be arrayed in fine linen, clean
"and white: for the fine linen is the righteouſ-
"neſs of ſaints;" Rev. xix. 6.—8.

This event ſhall likewiſe prove the occaſion of enlargement to the church, by ſpreading the goſpel with additional ſucceſs among the nations ſtill adhering to a falſe religion. In the prophecy of Iſaiah, we have ſeveral animated addreſſes to falſe gods, and their worſhippers, founded upon the converſion of the Jewiſh nation, repreſenting, no doubt, the arguments that ſhall be ſucceſsfully uſed by the preachers of theſe times, for ſpreading the goſpel. Thus: "Pro-
"duce your cauſe, ſaith the Lord; bring forth
"your ſtrong reaſons, ſaith the King of Jacob.
"Let them bring them forth, and ſhew us what
"ſhall happen: let them ſhew the former
"things what they be, that we may conſider
"them, and know the latter end of them; or
"declare us things for to come. Shew the
"things that are to come hereafter, that we
"may know that ye are gods;" Iſa. xli. 21, 22, 23. As if he had ſaid, "Produce, O idols, the
"reaſons on which ye build your claim to di-
"vinity. Prove your claim in the manner

"I

" I have now done, by the completion of pro-
" phecy. Shew that ye have uttered prophecies
" which have been already accompliſhed, or ſhall
" hereafter be accompliſhed; or utter prophe-
" cies now, with aſſurance of their completion:
" that we may know your claim to be juſt."

To the ſame purpoſe, Iſa. xliii. having briefly mentioned the converſion of the Jews, ver. 8. he adds, " Let all the nations be gathered to-
" gether, and let the people be aſſembled: who
" among them can declare this, and ſhew us
" former things! let them bring forth their
" witneſſes, that they may be juſtified: or let
" them hear, and ſay, It is truth. Ye are my
" witneſſes ſaith the Lord, and my ſervant
" whom I have choſen: that ye may know and
" believe me, and underſtand that I am he:
" before me there was no god formed, neither
" ſhall there be after me. I, even I am the
" Lord, and beſides me there is no Saviour;"
Iſa. xliii. 9, 10, 11.

So Iſa. xliv. The converſion of the Jews is repreſented from the beginning to ver. 6.; then follows an addreſs to the Jews: " Thus ſaith the
" Lord the King of Iſrael, and his Redeemer
" the Lord of hoſts; I am the firſt, and I am
" the laſt; and beſides me there is no god.
" And who is like me that he ſhould call forth
" this event, and make it known before hand,

" and

" and diſpoſe it for me, from the time that I
" appointed the people of the deſtined age.
" The things that are now coming and are to
" come hereafter, let them declare unto us.
" Fear ye not, neither be ye afraid: have I not
" declared it unto you from the firſt? ye have
" foreſhewn it, and ye are my witneſſes. Is
" there a God beſides me? Yea, there is no ſure
" protector. I know not any[1];" ver. 8. After which there is an addreſs to idolaters, containing the moſt acute and forcible arguments againſt image-worſhip which are to be found in the whole ſcripture[2].

But while the church rejoices, and the goſpel ſpreads, the ſame tidings fill the blaſphemous king and his adherents, with a horrible conſternation and dread, repreſented in the ſixth vial, Rev. xvi. 12.—16. The reaſons of that conſternation, we may eaſily conceive from the circumſtances already detailed. He was jealous of the Jews, that they would lay claim to the land of his poſſeſſion, and therefore endeavoured to exterminate them by a virulent perſecution. He now finds that the effect of the perſecution has been to collect them together, ſo that they

(1) I have followed Lowth's tranſlation, as it renders the ſenſe of the paſſage more clear.

(2) See likewiſe chap. xlv. 20.—25. to the cloſe,—chap. xlvi. 5.—11, 12.

they form a great army; that they are preſerved in the wilderneſs; where he expected they would have periſhed by famine, (though I preſume he will not allow their preſervation to be the conſequence of a Divine interpoſition); that they are infected with the Proteſtant hereſy, as he will term it, ſo fatal to his empire in Europe. He muſt conſider theſe concurring circumſtances, as menacing the exiſtence of his government and religion. He therefore diſpatches his emiſſaries to every prince and potentate on earth, from whom he can expect any ſupport, in order to make their united and laſt effort in a religious war. "I ſaw three unclean ſpirits like "frogs, come out of the mouth of the dragon, "and out of the mouth of the beaſt, and out of "the mouth of the falſe prophet. For they are "the ſpirits of devils, working miracles, which "go forth unto the kings of the earth, and of "the whole world, to gather them to the battle "of that great day of God Almighty;" Rev. xvi. 13, 14. Here is a triumvirate, united to reſiſt the converted Jews. The dragon, Satan in his proper colours. The beaſt, the head of ſpiritual Babylon, now reſident in Judea. The falſe prophet, the Popiſh clergy[1]. As the dragon gave

(1) So exactly do the prophecies agree, that we find the ſame triumvirate mentioned, by Iſaiah chap. xxvii. 1. "In

gave authority at firſt to the beaſt, and governed all along unſeen by his means, ſo now he appears openly as his ſupporter. As Popery was all along Paganiſm, varniſhed over with an appearance of Chriſtianity, ſo now the Pagan powers avowedly ſupport the Popiſh party, in reſiſting the converted Jews.

The emiſſaries of this triumvirate go forth to the kings of the earth, to procure their ſupport for the beaſt, in his laſt extremity. And they are ſordid, loquacious, and amphibious, like frogs. They uſe the meaneſt ſhifts to form alliances, croak portentuous ills to mankind, ariſing from the dominion of the Jews, and ſuit their

"In that day the Lord, with his ſore and great, and ſtrong "ſword, ſhall puniſh Leviathan the piercing ſerpent, even "(and) Leviathan that crooked ſerpent; and he ſhall ſlay "the dragon that is in the ſea." Our tranſlators ſeemed to have conſidered the names here mentioned, as belonging to one enemy, or at moſt to two; but whoever reads the paſſage in the original, will immediately perceive that three diſtinct enemies are pointed out. Accordingly Lowth ſo underſtands it in his tranſlation. The time of their puniſhment is after the converſion of the Jews, mentioned Iſaiah xxvi. 12, 13. The two Leviathans are deſcribed by characters that ſuit the firſt and ſecond beaſts in the Apocalypſe. The character of the firſt is pride and tyranny; that of the ſecond, ſubtilty and cunning. The ſecond beaſt is the ſame with the falſe prophet. The dragon retains the name and character in both paſſages.

their arguments to the peculiar circumſtances and diſpoſitions of thoſe whom they addreſs.

Theſe are perilous times; an exhortation is therefore inſerted, intimating the ſuddenneſs of the judgments which ſhall overtake theſe enemies of the truth, and cautioning Chriſt's faithful followers from being led away by the deluſion. "Behold, I come as a thief. Bleſſed is "he that watcheth, and keepeth his garments, "leſt he walk naked, and they ſee his ſhame;" Rev. xvi. 15.

The deluſion ſpread by the Popiſh emiſſaries is ſo great, that the kings of the earth are perſuaded to enter into a league, and bring together their combined forces, in order to ſupport the beaſt and reſiſt the Jews. "And he gathered "them together into a place called in the He"brew tongue Armageddon;" Rev. xvi. 16.

CHAPTER V.

Of the Battle of Armageddon.

THE battle fought at Armageddon is ſo deciſive for the intereſt of religion, that it is largely deſcribed by the ancient prophets. I ſhall therefore take the benefit of their united light, to diſcover—the place of the battle,—the parties engaged,—the manner of the event,—and the conſequences of the victory obtained.

SECTION I.

The Place of the Battle is near Jeruſalem.

THAT the place of Armageddon, or mountain of deſtruction, is Judea, we might infer from the reſidence of the beaſt in Judea, previous to the battle, and his collecting allies for a defenſive war. It is moſt natural to ſuppoſe, that he will make his laſt ſtand in the country where he reſides. But waving this, his deſtruction in Judea, is clearly aſſerted in the following paſſages of ſcripture: "The Lord of "hoſts hath ſworn, ſaying, Surely as I have "thought,

" thought, ſo ſhall it come to paſs; and as I
" have purpoſed, ſo ſhall it ſtand; that I will
" break the Aſſyrian in my land, and upon my
" mountains tread him under foot: then ſhall
" his yoke depart from off them, and his bur-
" den depart from off their ſhoulders. This is
" the purpoſe that is purpoſed upon the whole
" earth; and this is the hand that is ſtretched
" out upon all the nations. For the Lord of
" hoſts hath purpoſed, and who ſhall diſannul
" it? and his hand is ſtretched out, and who
" ſhall turn it back?" Iſa. xiv. 24.—27. The Aſſyrian can be no other than the king of Babylon, mentioned in the preceding part of the chapter, and the king of ancient Babylon cannot be intended, becauſe no ſuch event took place, as his deſtruction in the land of Iſrael. But as the name is elſewhere beſtowed on the head of ſpiritual Babylon, ſo the character here given fitly agrees to him; ver. 13.—15. This deſtruction takes place at the time the Jews are reſtored to the favour of God and their own land; but the deſcription of that reſtoration can by no means apply to the return from Babylon; ver. 1.—3. The yoke of this Aſſyrian laid on the Jews ſhall then depart from off them; ver. 25. " The whole earth," " all nations," inimical to the true religion, ſhall be puniſhed together with the Aſſyrian; ver. 26. exactly correſponding with

with the Apocalypſe, which repreſents the deſtruction of the kings of the earth, and their armies, together with the beaſt at Armageddon. But this deſtruction takes place "in the land "of Iſrael, and on the mountains of Judea;" ver. 25. Therefore Judea is Armageddon.

"Through the voice of the Lord ſhall the "Aſſyrian be beaten down, which ſmote with "a rod.—For Tophet is ordained of old: yea, "for the king it is prepared: he hath made it "deep and large; the pile thereof is fire and "much wood: the breath of the Lord, like a "ſtream of brimſtone, doth kindle it;" Iſa. xxx. 31.—33. Here the ſame Aſſyrian mentioned formerly is introduced, for he is ſaid to be "beaten down" at the time the Jews are reſtored to their land, and enjoy the bleſſings of the Millennium, largely deſcribed ver. 18.—26. Again, the manner of his deſtruction correſponds with the repreſentation given of it in the Apocalypſe, chap. xix. 20. "The beaſt was taken, "and with him the falſe prophet.—Theſe both "were caſt alive into a lake of fire burning with "brimſtone." But the place where he is beaten down is Tophet, or the valley of the ſon of Hinnom, which lies to the eaſt of Jeruſalem. "Then "ſhall the Aſſyrian fall with the ſword, not of a "mighty man; and the ſword, not of a mean "man, ſhall devour him: but he ſhall flee from

"the

" the ſword, and his young men ſhall be diſ-
" comfited. And he ſhall paſs over to his ſtrong
" hold for fear, and his princes ſhall be afraid
" of the enſign, ſaith the Lord, whoſe fire is in
" Zion, and his furnace in Jeruſalem;" Iſa. xxxi. 8, 9. This prophecy may have a double meaning. Every word of it is applicable to Sennacherib. His army fell by the ſword of the angel, not therefore by the ſword of a mighty or a mean man. He fled from the ſword, and his army was diſcomfited. He paſſed over to Nineveh, his ſtrong hold, for fear, and his princes or captains haſtened out of the land of Judea, for fear of that God whoſe reſidence was in Zion, and whom they experienced to be a conſuming fire to his enemies.

But the prophecy, as appears from the connection, points likewiſe to the fall of the blaſphemous king, ſo often termed the Aſſyrian, and the expreſſions are ſo happily choſen, that every word is applicable to his caſe. The power and interpoſition of the Deity, ſhall be conſpicuous in his fall; but previous to that he ſhall flee for fear of the ſword of the Jews, to Jeruſalem his ſtrong hold, the armies that ſupport him ſhall be diſcomfited. He and the kings of the earth ſhall be conſumed at Jeruſalem, as in a furnace, by fire from heaven. The repreſentation here as to the place and manner of his

fall

fall, accords with that in the paſſage quoted immediately before.

"Let the heathen be wakened, and come up "to the valley of Jehoſhaphat: for there will "I ſit to judge all the heathen round about;" Joel iii. 12. From ver. 9. to 18. we have an animated deſcription of the battle of Armageddon; for the expreſſions of it are quoted and applied to that event, Rev. xiv. 14.—20. In the preceding context, we have an account of the perſecution carried on by the blaſphemous king previous to the battle, as I have already obſerved, and in the following context, there is a deſcription of the Millennium, according to the order of events laid down in the Apocalypſe; ſo that the battle of Armageddon muſt be intended; but the place of that battle is the valley of Jehoſhaphat, which is a continuation of the valley of Tophet, or the ſon of Hinnom, lying to the eaſt of Jeruſalem, through which the brook of Kedron runs.

"Behold, I will make Jeruſalem a cup of "trembling unto all the people round about, "when they ſhall be in the ſiege both againſt "Judah and againſt Jeruſalem;" Zech xii. 2. The word tranſlated *againſt*, ſignifies *concerning*, and is rendered *for*, as often as *againſt*. It is ſo tranſlated in the verſe immediately preceding, "*for* Iſrael." It ought to be ſo rendered in this verſe,

verſe, and the whole paſſage would run thus; "The burden of the word of JEHOVAH for Iſra-"el. JEHOVAH ſaith, who ſtretcheth forth the "heavens, and layeth the foundations of the "earth, and formeth the ſpirit of man within "him, Behold, I will make Jeruſalem a cup of "trembling unto all the people round about. "(It ſhall be alſo for Judah, in the ſiege for "Jeruſalem)." The laſt words intimate, that the prophecy concerns Judah as well as Iſrael, and that it ſhall be accompliſhed at Jeruſalem, in a ſiege for that city. Now, the prophecy repreſents a ſignal interpoſition of the Deity for the deſtruction of their enemies, which can be no other than the battle of Armageddon; for the time is fixed by the circumſtances of the narration. It is in that day when "all the peo-"ple of the earth are gathered together (againſt) "it," (Zech. xii. 3.) or (for) it. It is the occaſion of their gathering; when the Jews are the inſtruments in the hand of God, to puniſh their enemies. "I will make the governors "(leaders) of Judah like a hearth of fire among "the wood, and like a torch of fire in a ſheaf; "and they ſhall devour all the people round "about, on the right hand, and on the left;" Zech. xii. 6. When they ſhall be reſtored to the poſſeſſion of the land given their fathers, "Jeruſalem ſhall be inhabited again in her own "place,

"place, even in Jeruſalem;" Zech. xii. 6. In a word, about the time they are converted to the faith of the Saviour whom their fathers crucified; Zech. xii. 10.—14. Theſe circumſtances apply fully and only to the battle of Armageddon. If ſo, the place of the battle is near Jeruſalem, the occaſion a ſiege of that city by the Jews, while it is defended by the combined forces of the kings of the earth, and their armies.

SECTION II.

The Parties are, on the one ſide the Papal Power, aſſiſted by the Kings of the Earth and their Armies; on the other Side, the converted Jews.

THESE are in general the parties. They are ſtated on the one ſide by the Prophet Iſaiah, chap. xxiv. 21. "And it ſhall come to paſs in "that day, that the Lord ſhall puniſh the hoſt "of the high ones that are on high, and the "kings of the earth upon the earth." The "high ones" are Satan and his hoſt, "wicked "ſpirits that dwell in high places;" for, after the battle of Armageddon, Satan is bound 1000 years, Rev. xx.; at the end of that period he is looſed, and ſtirs up enemies of a ſimilar ſpirit with the kings vanquiſhed at Armageddon; and ſo it

is ſaid here, Iſa. xxiv. 22. "They ſhall be ſhut "up in the priſon, and after many days ſhall "they be viſited" that is "looſed." They are mentioned by Zephaniah, chap. iii. 8. "My de- "termination is to gather the nations, that I may "aſſemble the kingdoms, to pour upon them "mine indignation, even all my fierce anger; "for all the earth ſhall be devoured with the "fire of my jealouſy." By Zechariah, chap. xii. 3. "And in that day will I make Jeruſalem a "burdenſome ſtone for all people: All that bur- "den themſelves with it, ſhall be cut in pieces, "though all the people of the earth be gathered "together againſt it." Both parties are ſtated by Joel, chap. iii. 11. "Aſſemble yourſelves, "and come all ye heathen, and gather your- "ſelves together round about: Thither cauſe "thy mighty ones to come down, O Lord."

By the kings of the earth we are to underſtand the Popiſh and Pagan powers. And we muſt reckon them fewer than the expreſſion would at firſt indicate, when we reflect that the ſeventh trumpet ſounded about 70 years before the battle of Armageddon, and that the goſpel was mightily prevailing during all that period, in the weſtern regions of the world; and that it is by no means probable the Proteſtant churches, who have all along looked and prayed for the converſion of the Jews, ſhould, upon their con-

verſion,

verſion, join iſſue with their enemies, and reſiſt them.

If we enquire more particularly who theſe kings and nations are that come to Armageddon, to ſupport the beaſt, we ſhall find an exact liſt of them, Jer. xxv. 15.—23. But in regard the moſt approved commentators apply that paſſage to the conqueſts of Nebuchadnezzar, it will be neceſſary to remove the prejudice ariſing from their interpretation. The prophets are the beſt interpreters of the prophets. It is by comparing ſcripture with ſcripture that we arrive at its genuine meaning. There are ſo many circumſtances in the narration, correſponding exactly with the deſcription of the battle of Armageddon in other paſſages, that the concurrence of the whole affords a ſufficient proof that the ſame battle is here intended. Beſides, many of theſe circumſtances cannot in their literal meaning apply to the conqueſts of Nebuchadnezzar.

The puniſhment inflicted is called "the wine-"cup of God's fury," ver. 15. The ſame expreſſions are uſed, Iſa. li. 22, 23. and Zech. xii. 2., and refer as we have already ſeen, to Armageddon. In conſequence of this puniſhment, it is ſaid, that they "ſhall fall, and riſe "no more" ver. 27. So Armageddon is called "the valley of deciſion," Joel iii. 14. becauſe

cauſe immediately after it the kingdom of Chriſt is eſtabliſhed in the world. It is repreſented as a divine interpoſition for God's holy habitation. "The Lord ſhall roar from on high, and utter "his voice from his holy habitation; he ſhall "mightily roar upon (for) his habitation," Jer. xxv. 30. So it is ſaid of Armageddon, "Like "as the lion and the young lion roaring on his "prey, when a multitude of ſhepherds is call-"ed forth againſt him, he will not be afraid of "their voice, nor abaſe himſelf for the noiſe of "them: ſo ſhall the Lord of hoſts come down "to fight for mount Zion, and for the hill "thereof," Iſa. xxxi. 4. This ſurely cannot apply to the conqueſts of Nebuchadnezzar. It is called a wine-preſs: "He ſhall give a ſhout, "as they that tread the grapes, againſt all the "inhabitants of the earth," Jer. xxv. 30. a metaphor uſed to repreſent Armageddon, Rev. xiv. 20. and xix. 15. "He will plead with all "fleſh," Jer. xxv. 31. ſo Iſa. lxvi. 16. and Joel iii. "2. He will give them that are wicked to the "ſword." Ver. 31. can only apply to Armageddon, where all the enemies of religion are cut off: "Evil ſhall go forth from nation to na-"tion." Ver. 32. fitly repreſents the emiſſaries mentioned Rev. xvi. 13. "The ſlain of the "Lord ſhall be at that day from one end of the "earth (land) even unto the other end of the

"earth

"earth (land)," Jer. xxv. 33. exactly accords with the extent of the wine-preſs, Rev. xiv. 20." for the land of Judea, according to Jerom, is juſt a thouſand and ſix hundred furlongs.

The nations therefore that drink the cup of God's fury, in conſequence of aſſiſting the beaſt, are the following:

"Pharaoh king of Egypt, and his ſervants, and "his princes, and all his people;" Jer. xxv. 19. "And all the mingled people;" ver 20. The word in the original is the ſame that is tranſlated Arabia, ver. 24. though differently pointed, which makes no material difference, moſt likely they are ſuch as inhabit the coaſts of the Red Sea. "And all the kings of the land of "Uz," ver. 20. There are three perſons ſo named in ſcripture, the ſon of Aram, whom Bochart ſuppoſes to have ſettled in Syria, the ſon of Nahor, who ſettled in Arabia Deſerta, and probably is intended here, and a ſon of Eſau. "And all the kings of the land of the "Philiſtines, and Aſhkelon and Azzah, and E-"kron and Aſhdod, Edom and Moab, and the "children of Ammon, and all the kings of "Tyrus, and all the kings of Zidon, and the "kings of the iſles which are beyond the ſea, (the "coaſts of the Mediterranean), Dedan, and Te-"ma, and Buz, (diſtricts of Arabia), and all that "are in the utmoſt corners, (probably nations in-"habiting

" habiting betwixt the Euxine and Caſpian ſeas),
" and all the kings of Arabia, and all the
" kings of the mingled people that dwell in the
" deſert, (Arabia Deſerta), and all the kings of
" Zimri, (a people of Arabia deſcended from
" Zimram, Abraham's ſon by Keturah), and
" all the kings of Elam, (Perſia), and all the
" kings of the Medes, and all the kings of the
" north, (Syria and Aſſyria), far and near,
" (ſuch as immediately border on the land, and
" ſuch as are at a conſiderable diſtance), and all
" the kingdoms of the world, which are upon
" the face of the earth, (all the kingdoms of a
" worldly or earthly ſpirit in whatever place):
" and the kings of Sheſhach ſhall drink after
" them;" Jer. xxv. 20.—26. By Sheſhach is intended the king of Babylon, chap. li. 41. meaning there as well as here the head of the ſyſtem of ſpiritual Babylon, in other words, the beaſt whom they endeavoured to ſupport[1]. By this liſt forces are ſent up from the following diſtricts of country, bordering upon each other, though widely extended, Egypt, Arabia, the country ſituate betwixt Arabia and Paleſtine, formerly poſſeſſed by the Edomites, Moabites, and Ammonites, all Paleſtine, Syria, and the diſtrict of

country.

(1) Sheſhach may ſignify one puniſhed ſixfold, or one drawn with a hook or fork of ſix prongs, *i. e.* one ſignally puniſhed, which is obviouſly applicable to the head of ſpiritual Babylon.

country lying eaſtward, as far as Aſſyria, the great kingdom of Perſia, probably the country betwixt the Euxine and Caſpian ſeas. Several different names are given to the inhabitants of the ſame country, as to the Arabians, eight names, Arabia the mingled people, twice, Uz, Dedan, Tema, Buz, Zimri; to the inhabitants of Paleſtine, eight, the Philiſtines, Aſhkelon, Azzah, Ekron, Aſhdod, Tyrus, Zidon, the iſles or coaſts of the Mediterranean, to intimate, I preſume, that they are conducted by ſo many different leaders, and conſtitute ſo many diſtinct corps, independent of each other, which accounts in ſome meaſure for the diverſity of ſentiment ſo fatal to their expedition, as we ſhall afterwards ſee.

Another liſt of the kings of the earth and their armies who ſupport the beaſt at Armageddon, is given, Ezek. xxxii. 17.—32. But whereas the former may be conſidered as a muſter-roll of the forces before the battle, the latter may be reckoned an account of the ſlain after the battle. In Jeremiah they are mentioned by corps, in Ezekiel by nations. Some mentioned in the firſt, as the Arabians, are wholly omitted in the laſt. Perhaps they withdrew their forces when diviſions broke out among the combined powers, and ſo eſcaped the general ſlaughter. Making allowance for the difference occaſioned by theſe circumſtances,

circumſtances, the two liſts are preciſely the ſame. For here we have mention of Aſſyria, ver. 22. the ſame with "the utmoſt corner," called "the kingdom of the north afar off, "Elam or Perſia," ver. 24. "Meſhech and Tu-"bal," ver 26. the inhabitants of the country betwixt the Euxine and Caſpian ſeas, "Edom," ver. 29. including not only Idumea, but likewiſe the country of the Moabites and Ammonites, "the princes of the north," ver. 30. of Syria and the neighbourhood, "all the Zidoni-"ans," ver 30. the inhabitants of Paleſtine, together with "the multitude of Egypt," ver. 18. As Antichriſt, or the beaſt whom they ſupport, was in the former liſt termed Sheſhach the king of Babylon, ſo, in the latter, he is called Pharaoh king of Egypt.

My reaſons for ſuppoſing that the nations mentioned here are thoſe ſlaughtered at Armageddon, I ſhall lay before the reader, leaving them to his judgment.

The Church of Rome is in the Apocalypſe, called Egypt, xi. 8. as well as Babylon, conſequently the head of that community may be termed the king of Egypt. As Pharaoh was the firſt noted oppreſſor of the people of God, ſo Antichriſt is the laſt, immediately before the kingdom of Chriſt is eſtabliſhed in the world. Now, the nations mentioned here are called

"the

"the multitude of Egypt," Ezek. xxxii. 18. and "the multitude of Pharaoh," ver. 31. to intimate that they are ſlaughtered as allies of the king of Egypt. The connection with the context muſt direct the attentive reader to the battle of Armageddon. The ſpirit of prophecy has the latter times in view in the thirty-firſt and thirty-ſecond chapters throughout. They contain three diſtinct ſections of prophecy. The firſt (including the whole of the thirty-firſt chapter) is a deſcription of Antichriſt under the name of Pharaoh, repreſenting the prominent features of his character, his pride and arrogance, illuſtrating theſe by an artful compariſon with the king of Aſſyria, another type of the ſame Antichriſt. The ſecond ſection (ch. xxxii. 1.—16.) repreſents the final ruin of Antichriſt, under the ſame name of Pharaoh. Now his ruin, as we learn from the Apocalypſe, takes place at Armageddon, conſequently the ſlaughter deſcribed can be no other than the battle of Armageddon. The third ſection, (chap. xxxii. 17.—32.), is a more minute detail of the ſame event, mentioning the nations whoſe ruin ſhall be involved in his fall; conſequently, they are the kings of the earth, and their armies, gathered together to Armageddon to ſupport him. The circumſtances of the narrative ſhew, that the ſpirit of prophecy has Armageddon in view, as, "I will alſo

" water with thy blood the land wherein thou " ſwimmeſt, even to the mountains," ver. 6. is a metaphor ſimilar to that uſed, Rev. xiv. 20. in deſcribing the wine-preſs; " And blood came out of " the wine-preſs even unto the horſe bridles."— " And when I ſhall put thee out, I will cover " the heaven, and make the ſtars thereof dark; " I will cover the ſun with a cloud, and the " moon ſhall not give her light. All the bright " lights of heaven will I make dark over thee," ver. 7, 8. Darkening or extinguiſhing the lights of heaven, a metaphor ſignifying the downfall of ſtates and kingdoms, is more freque ntly applied to the overturn of the kingdom of Satan by the battle of Armageddon, than to any other event. It is the ſole event in view, Iſa. xiii. 10. chap. xxxiv. 4. chap. xxiv. 23. Joel iii. 15. " I will alſo vex the hearts of many people, " when I ſhall bring thy deſtruction among the " nations," Ezek. xxxii. 9. The vexation of his followers in Europe, occaſioned by the deſtruction of Rome, Rev. xviii. 10. 15. ſhall be given to his adherents in Aſia and Africa, by the battle of Armageddon. " I will make many people a- " mazed at thee, and their kings ſhall be hor- " ribly afraid for thee, when I ſhall brandiſh my " ſword before them; and they ſhall tremble at " every moment; every man for his own life, in " the day of thy fall," Ezek. xxxii. 10. As the deſtruction

ſtruction of Pharaoh in the Red Sea, ſtruck with terror the inhabitants of Canaan; ſo the fall of Antichriſt at Armageddon, ſhall diſpirit the ſupporters of the kingdom of darkneſs, throughout the earth.—"I will deſtroy all the beaſts there-"of, from beſides the great waters; neither "ſhall the foot of man trouble them any more, "nor the hoofs of beaſts trouble them," ver. 13.

The ordinances of divine appointment, conveying grace like a copious ſtream, ſhall be ſet free from the machinations of Antichriſtianiſm, by which they were fouled and troubled. "Then will I make their waters deep, and "cauſe their rivers to run like oil," ver. 14. That fulneſs of grace, accompanied by outward peace and proſperity, which God will beſtow at the Millennium, is fitly compared to a copious ſtream, gliding ſmoothly along like oil; ſo, Joel iii. 18. Theſe circumſtances fix the time of the prophecy to that immediately preceding the Millennium; conſequently, the battle of Armageddon is intended. The addreſs to Pharaoh, ver. 21. is the very ſame with the addreſs to the king of Babylon, Iſaiah xiv. 9. where the king of myſtical Babylon is intended. His allies are all along ſaid to be uncircumciſed, to intimate, that irreligion is the cauſe of their deſtruction[1].

It

(1) Iſa. xiv. 31. *Natham* pro *Nahmam*, ſhall be inflamed, that is, with the deſire to gather them. See Iſa. lvii. 5.

It is worthy of remark, that the countries from which forces are led to Armageddon, to aſſiſt the beaſt, are thoſe over which he has a ſpiritual juriſdiction[1]; with the addition of Perſia, Aſſyria, Meſhech, and Tubal, or the country betwixt the Euxine and Caſpian ſeas. Theſe laſt, are either Mahometan or Pagan, and moſt probably will continue ſo until the battle of Armageddon. By joining their forces to the Popiſh powers, the dragon appears in his proper colours, giving aid to the beaſt in his laſt effort.

The parties on the other ſide in the battle of Armageddon, are the Jews. "Fear not, thou "worm Jacob, and ye men of Iſrael:—Behold, "I will make thee a new ſharp threſhing in- "ſtrument having teeth: Thou ſhalt threſh "the mountains, and beat them ſmall, and "ſhall make the hills as chaff. Thou ſhalt fan "them, and the wind ſhall carry them away, "and the whirlwind ſhall ſcatter them: and "thou ſhalt rejoice in the Lord, and ſhall "glory in the holy One of Iſrael" Iſa. xli. 14, 15, 16. "Thou art my battle-ax, and "weapons of war: for with thee will I break "in pieces the nations, and with thee will I "deſtroy kingdoms: and with thee will I "break in pieces the horſe and his rider; and "with thee will I break in pieces the chariot "and his rider:—And with thee, will I break "in

(1) See page 341.

" in pieces captains and rulers. And I will " render unto Babylon, and to all the inhabi- " tants of Chaldea, all their evil that they have " done in Zion, in your ſight, ſaith the Lord;" Jer. li. 20.—24. " And the houſe of Jacob " ſhall be a fire, and the houſe of Joſeph a " flame, and the houſe of Eſau for ſtubble, and " they ſhall kindle in them, and devour them; and " there ſhall not be any remaining of the houſe " of Eſau; for the Lord hath ſpoken it;" Obadiah, ver. 18. " I will ſurely aſſemble, O Jacob, " all of thee: I will ſurely gather the remnant " of Iſrael, I will put them together as the " ſheep of Bozrah, as the flock in the midſt of " their fold: They ſhall make great noiſe by " reaſon of the multitude of men. The break- " er is come up before them: They have bro- " ken up, and have paſſed through the gate, " and are gone out by it, and their king ſhall " paſs before them, and the Lord on the head " of them;" Micah ii. 12, 13. " Now alſo " many nations are gathered againſt thee, that " ſay, Let her be defiled, and let our eye " look upon Zion. But they know not the " thoughts of the Lord, neither underſtand " they his counſel: for he ſhall gather them as " the ſheaves into the floor. Ariſe and threſh, " O daughter of Zion: for I will make thine " horn iron, and I will make thy hoofs braſs,

" and

" and thou ſhall beat in pieces many people :
" and I will conſecrate their gain unto the Lord,
" and their ſubſtance unto the Lord of the
" whole earth," Micah iv. 11, 12, 13. " And
" the remnant of Jacob ſhall be among the
" Gentiles in the midſt of many people, as a
" lion among the beaſts of the foreſt, as a young
" lion among the flocks of ſheep : who, if he go
" through, both treadeth down, and teareth in
" pieces, and none can deliver. Thine hand
" ſhall be lift up upon thine adverſaries, and
" all thine enemies ſhall be cut off," Micah v.
8, 9. " Mine anger was kindled againſt the
ſhepherds, and I puniſhed the goats : for the
" Lord of hoſt hath viſited his flock in the houſe
" of Judah, and hath made them as his goodly
" horſe in the battle," Zech. x. 3. " In that
" day will I make the governors of Judah like
" a hearth of fire among the wood, and like a
" torch of fire in a ſheaf ; and they ſhall de-
" vour all the people round about, on the right
" hand and on the left : and Jeruſalem ſhall be
" inhabited again, in her own place, even in Je-
" ruſalem ; chap. xii. 6. " And Judah alſo
" ſhall fight at Jeruſalem ; and the wealth of
" all the heathen round about ſhall be gathered
" together, gold, and ſilver, and apparel in
" great abundance ;" chap. xiv. 14.

SECT.

SECTION III.

The circumſtances of the Battle, iſſuing in a glorious Victory for the Jews.

THE ſame light of truth which diſcovers the parties, reveals likewiſe the manner of the battle of Armageddon.

After the Jews are trained forty years in the wilderneſs of Aſſyria, from the date of their converſion, under the immediate eye of God: After the kings of the earth, deluded by Popiſh emiſſaries, during the ſame period, are induced at length to bring their armies into Judea, to reſiſt them; the Jews by a mandate from heaven under the conduct of the Meſſiah, march up to take poſſeſſion of the land given by promiſe to their fathers. "And there ſhall be an high-"way for the remnant of his people, which "ſhall be left from Aſſyria, like as it was to "Iſrael in the day that he came up out of the "land of Egypt;" Iſa. xi. 16.

So ſolemn an occaſion, will readily bring to their recollection the dealings of God with their nation in time paſt, and certain circumſtances in his dealings, will as readily excite fears for the future. Thoſe fears, and the manner in which God removes them, are laid before us, Iſa. liv. 4.—17. to cloſe.

It

It will be natural for them to reflect, now that they are about to poſſeſs the land, that they were put in poſſeſſion of it twice before, and were as often expelled out of it, while the laſt expulſion was far more ſevere than the firſt; hence the dread of being ejected a third time, with ſtill greater ſeverity, damps their joy, and overwhelms their ſpirits. To remove this fear, God addreſſes them: "Fear not; for thou "ſhalt not be aſhamed: neither be thou con- "founded; for thou ſhalt not be put to ſhame: "for thou ſhalt forget the ſhame of thy "youth, and ſhalt not remember the reproach "of thy widowhood any more. For thy Ma- "ker is thine huſband; the Lord of hoſts is "his name: and thy Redeemer the holy One "of Iſrael; the God of the whole earth ſhall "he be called. For the Lord hath called thee "as a woman forſaken, and grieved in ſpirit, "and a wife of youth, when thou waſt refuſed, "ſaith thy God. For a ſmall moment have I "forſaken thee; but with great mercies will "I gather thee. In a little wrath I hid my face "from thee for a moment; but with everlaſt- "ing kindneſs will I have mercy on thee, ſaith "the Lord thy Redeemer. For this is as the "waters of Noah unto me: for as I have ſworn "that the waters of Noah ſhould no more go "over the earth; ſo have I ſworn that I would

"not

"not be wroth with thee, nor rebuke thee.
"For the mountains ſhall depart, and the hills
"be removed; but my kindneſs ſhall not de-
"part from thee, neither ſhall the covenant of
"my peace be removed, ſaith the Lord that
"hath mercy on thee;" Iſa. liv. 4.—10.

After intimations of the warmeſt love, compared to that of a huſband for the wife of his youth, the object of his firſt and ſtrongeſt affection, he aſſures them, that as he formerly ſwore to Noah, and pledged himſelf to his poſterity, filled with the dread of a ſecond deluge, that no ſuch event ſhould ever take place to diſpoſſeſs them of the earth; ſo now he ſolemnly ſwears that he never will be wroth with them, nor rebuke them, by diſinheriting them of the land they are about to poſſeſs. So long as the earth endures, they ſhall remain in it, and when time ſhall be no more, they ſhall experience his loving-kindneſs in a heavenly country, throughout the ages of eternity. It will readily occur to them, that eaſe and proſperity corrupted their fathers. The ſubmiſſion they learned by a courſe of diſcipline in the wilderneſs, was changed into diſobedience, upon their poſſeſſion of the land; "Jeſhurun waxed fat "and kicked."

The humility they acquired by their captivity in Babylon, was, ſome time after their return,

loſt in Phariſaical pride, and many other degrees of wickedneſs; it is therefore natural that they ſhould feel an apprehenſion that they or their poſterity may again fall away from their allegiance to the Deity, and relapſe into irreligion and profaneneſs. The ſolitary wilderneſs, with the favour of God, appears preferable to a land abounding with outward delights, where they are in danger of provoking him to anger. To comfort them under this apprehenſion, God ſays, "Oh thou afflicted, "toſſed with tempeſt, and not comforted! be- "hold, I will lay thy ſtones with fair colours, "and lay thy foundations with ſapphires. And "I will make thy windows of agates, and thy "gates of carbuncles, and all thy borders of "pleaſant ſtones. And all thy children ſhall "be taught of the Lord; and great ſhall be "the peace of thy children. In righteouſneſs "ſhalt thou be eſtabliſhed: thou ſhalt be far "from oppreſſion; for thou ſhalt not fear: and "from terror; for it ſhall not come near thee;" Iſa. liv. 11.—14.

God promiſes, that for their preſervation, he will form a national eſtabliſhment, civil and religious, as far ſuperior to any formerly known, as a city built of precious ſtones excels the moſt finiſhed ſpecimen of human architecture. He farther promiſes ſpecial grace to every individual, and in conſequence peace to the community;

nity; that prevailing righteouſneſs ſhall ſecure them from internal oppreſſions, and not only from the attacks, but from the fear of external enemies. Another ground of fear is, the formidable force collected in Judea to reſiſt them. To remove this, God ſays, "Behold, they ſhall ſurely gather to-"gether, but not by me: whoſoever ſhall ga-"ther together againſt thee, ſhall fall for thy "ſake. Behold, I have created the ſmith that "bloweth the coals in the fire, and that bringeth "forth an inſtrument for his work; and I have "created the waſter to deſtroy. No weapon "that is formed againſt thee ſhall proſper; and "every tongue that ſhall riſe againſt thee in "judgment thou ſhalt condemn;" Iſa. liv. 15, 16, 17. He intimates, that the forces, of which they heard a report, would gather together to reſiſt them, but at the ſame time promiſes a victory over them. To eſtabliſh their faith in this promiſe, he reminds them, that men, their weapons, their counſels, the ſucceſs of their counſels, are all at his diſpoſal, and again aſſures them, that neither the weapons, nor the more dangerous calumnies of their enemies, by which they deluded the world to oppoſe them, ſhould prevail to their hurt.

Their fears being removed, they are repreſented as addreſſing themſelves to God by a ſolemn prayer. The ſum of it is laid before

us

ue, Iſa. lxiii. 15. to the end, and in chap. lxiv. The Jews, after this, march up to Judea; and it does not appear, from any paſſage that has occurred to me, that their enemies attempt to reſiſt them till they arrive at Jeruſalem. There the beaſt and his allies make their ſtand. Their numbers and eagerneſs are repreſented by Joel, chap. iii. 9. 11. 14. "Prepare "war, wake up the mighty men, let all the "men of war draw near, let them come up. "Beat your plow-ſhares into ſwords, and your "pruning-hooks into ſpears; let the weak ſay, "I am ſtrong. Aſſemble yourſelves, and come, "all ye heathen, and gather yourſelves together "round about.—Let the heathen be wakened, "and come up to the valley of Jehoſhaphat.— "Put ye in the ſickle, for the harveſt is ripe; "come, get you down, for the preſs is full, the "fats overflow; for their wickedneſs is great; "Multitudes, multitudes, in the valley of deci-"ſion." On the other hand, the ſolemn and majeſtic movement of the Jewiſh armies, advancing to certain victory under the conduct of the Meſſiah, is repreſented to the Apoſtle John. "I ſaw heaven opened, and behold a white "horſe; and he that ſat upon him was called "faithful and true; and in righteouſneſs he "doth judge and make war. His eyes were as "a flame of fire, and on his head were many "crowns, and he had a name written that no

"man

"man knew but he himſelf. And he was "clothed with a veſture dipt in blood; and his "name is called, The Word of God. And the "armies which were in heaven followed him "upon white horſes, cloathed in fine linen, "white and clean. And out of his mouth goeth "a ſharp ſword, that with it he ſhould ſmite "the nations, and he ſhall rule them with a "rod of iron: And he treadeth the wine-preſs "of the fierceneſs and wrath of Almighty God. "And he hath on his veſture and on his thigh "a name written, KING OF KINGS, AND LORD "OF LORDS.—And I ſaw the beaſt and the kings "of the earth, and their armies gathered toge-"ther, to make war againſt him that ſat on the "horſe, and againſt his army." Rev. xix. 11.—16. 19.

Before they join battle, the ſeventh angel pours out his vial into the air, Rev. xvi. 17. The effect of this is, to diſpel the deluſion occaſioned by the "prince of the power of the air," which collected ſuch numerous forces together. The motley crew who aſſiſt the beaſt, ſet free from the deluſion which gathered them, give place to the animoſities naturally ariſing from their various forms of government and ſyſtems of religion, as well as from their ancient feuds and quarrels. They now turn their ſwords with eagerneſs againſt each other, as formerly the children

children of Moab, Ammon, and Mount Seir in the days of Jehoſhaphat, 2 Chron. xx. 23. This is clearly aſſerted by the prophet Zechariah, chap. xiv. 13. "it ſhall come to paſs in that "day, that a great tumult from the Lord ſhall "be among them, and they ſhall lay hold every "one on the hand of his neighbour, and his "hand ſhall riſe up againſt the hand of his "neighbour." So God ſays by Haggai, chap. ii. 21.—24. "I will ſhake the heavens and the "earth, and I will overthrow the throne of "kingdoms, and I will deſtroy the ſtrength of "the kingdoms of the heathen, and I will "overthrow the chariots and thoſe that ride in "them, and the horſes and their riders ſhall "come down, every one *by the ſword of his bro-* "*ther.*" Their eagerneſs to deſtroy each other is compared to that of a drunkard for guzzling the wine moſt agreeable to his palate, "I will "feed them that oppreſs thee with their own "fleſh, and they ſhall be drunken with their "own blood as with ſweet wine." Iſa. xlix. 26.

Together with their own ſwords, God ſhall ſet the elements in battle array againſt them, ſo as to render his interpoſition obvious in their deſtruction. "Behold the Name of the Lord "cometh from far, burning with his anger, and "the burden thereof is heavy: His lips are full "of indignation, and his tongue as a devouring "fire;

" fire; and his breath as an overflowing ſtream, " ſhall reach to the midſt of the neck.—And " the Lord ſhall cauſe his glorious voice (thun- " der) to be heard, and ſhall ſhew the lighting " down of his arm, with the indignation of his " anger, and with the flame of a devouring fire, " (lightning), with ſcattering, and tempeſt, and " hail-ſtones.—For Tophet is ordained of old; " yea, for the king it is prepared; he hath made " it deep and large; the pile thereof is fire and " much wood; the breath of the Lord, like a " ſtream of brimſtone doth kindle it." Iſa. xxx. 27, 28. 30. 33. " For behold, the Lord will " come with fire, and with his chariots like a " whirlwind, to render his anger with fury, and " his rebuke with flames of fire. For by fire, " and by his ſword, will the Lord plead with all " fleſh; and the ſlain of the Lord ſhall be many," chap. lxvi. 15, 16. " God came from Teman, " and the holy One from mount Paran. His " glory covered the heavens, and the earth was " full of his praiſe, and his brightneſs was as " the light, he had horns coming out of his " hand, and there was the hiding of his power. " Before him went the peſtilence, and burn- " ing coals went forth at his feet.—Thou didſt " march through the land in indignation, thou " didſt threſh the heathen in anger. Thou " wenteſt forth for the ſalvation of thy people,

" even

"even for ſalvation with thine anointed;" Habak. iii. 3, 4, 5. 12, 13 [1].

The Jews are then deſcribed as deſcending to the valley of Jehoſhaphat, to complete the victory which the ſwords of their enemies, and the fire of the elements had already obtained for them. "And Judah alſo ſhall fight at Jeruſa-"lem;" Zech. xiv. 14 [2].

The remains of thoſe forces once ſo formidable, now ſcatter in various directions, and endeavour ſeverally to gain their own countries, (Iſa xiii. 14. Jer. l. 16.); but the Jews purſue and make an immenſe ſlaughter all over the land of Paleſtine. This is that wine-preſs out of which came "blood even unto the horſe-"bridles, by the ſpace of a thouſand and ſix "hundred furlongs [3];" Rev. xiv. 20.

The complete deſtruction of the enemies of religion at Armageddon, is laid before us in various paſſages. Take the following as a ſpecimen: "And the deſtruction of the tranſgreſſors "and

(1) See likewiſe Iſa. lxiii. 1.—5, 6. and Rev. xiv. 17.—20. to cloſe.

(2) See the texts quoted, p. 348. and downwards.

(3) For the holy land, according to Jerom, meaſures in length 200 Roman or 160 Grecian miles. The Romans computed eight furlongs to a mile, but the Greeks allowed ten, ſo that by either computation the extent is juſt 1600 furlongs; ſee Mede's Clavis Apocalyptica.

" and of the ſinners ſhall be together, and they " that forſake the Lord ſhall be conſumed.— " And the ſtrong ſhall be as tow, and the ma- " ker of it as a ſpark, and they ſhall both burn " together, and none ſhall quench them;" Iſa. i. 28. 31. " Wo to the multitude of many people, " which make a noiſe like the noiſe of the ſeas; " and to the ruſhing of nations, that make a " ruſhing like the ruſhing of mighty waters! " The nations ſhall ruſh like the ruſhing of " many waters: but God ſhall rebuke them, and " they ſhall flee far off, and ſhall be chaced as the " chaff of the mountains before the wind, and " like a rolling thing before the whirlwind. " And, behold, at evening-tide trouble; and " before the morning he is not. This is the " portion of them that ſpoil us, and the lot of " them that rob us[1];" Iſa. xvii. 12.—14.

" Behold, the whirlwind of the Lord goeth " forth with fury, a continuing whirlwind; " it ſhall fall with pain upon the head of the " wicked.

(1) The chaff of the ſummer threſhing-floor is the figure uſed, Dan. ii. 35. to ſignify the deſtruction of the enemies of religion, immediately before the kingdom of Chriſt, or the Millennium commences. Here too the circumſtances fix the time, " at evening-tide," towards the cloſe of the long calamitous day of their diſperſion, there ſhall be trouble ariſing from the perſecution of the blaſphemous king, and before the morning of the firſt reſurrection, or Millennium, he their oppreſſor ceaſes to exiſt.

" wicked. The fierce anger of the Lord ſhall " not return, until he have done it, and until " he have performed the intents of his heart: " in the latter days ye ſhall conſider it;" Jer. xxx. 23, 24. " Say to the foreſt of the ſouth [1], " Hear the word of the Lord, Thus ſaith the " Lord God, Behold, I will kindle a fire in thee, " and it ſhall devour every green tree in thee, " and every dry tree: the flaming flame ſhall " not be quenched, and all faces from the ſouth " to the north ſhall be burnt therein. And all " fleſh ſhall ſee that I the Lord have kindled " it: it ſhall not be quenched;" Ezek. xx. 47, 48.

CHAP.

(1) Armageddon or Judea may be called the Foreſt of the *South*, becauſe at the time the kings of the earth and their armies are gathered together there, the Jews, to whom the prophecy is directed, lie to the north of them, in the wilderneſs of Aſſyria.

CHAPTER VI.

Of the Events that take place betwixt the Battle of Armageddon and the Millennium.

LET us now ſee the conſequences of the victory obtained at Armageddon, or the events that occur during the five years which intervene betwixt the battle and the commencement of the Millennium.

SECTION I.

Reſettlement of the Jews in the Land of Promiſe.

THE firſt and immediate effect of this victory is, that the Jews take poſſeſſion of the land given by promiſe to their fathers, out of which they had been ejected 2000 years.

It appears from the concurring teſtimony of the prophets, that they ſhall be very numerous; for it is at that period God addreſſes Zion: "Lift up thine eyes round about, and behold: "all theſe gather themſelves together, and come "to thee. As I live, ſaith the Lord, thou ſhalt "ſurely clothe thee with them all as with an "ornament,

" ornament, and bind them on thee as a bride
" doth. For thy waſte and thy deſolate places,
" and the land of thy deſtruction, ſhall even
" now be too narrow by reaſon of the inhabi-
" tants, and they that ſwallowed thee up ſhall
" be far away. The children which thou ſhalt
" have, after thou haſt loſt the other, ſhall ſay
" again in thine ears, The place is too ſtrait for
" me: give place to me that I may dwell," Iſa. xlix. 18.—20. "But ye, O mountains of If-
" rael, ye ſhall ſhoot forth your branches, and
" yield your fruit to my people Iſrael; for they
" are at hand to come.—And I will multiply
" men upon you, all the houſe of Iſrael, even
" all of it: and the cities ſhall be inhabited,
" and the waſtes ſhall be builded: and I will
" multiply upon you man and beaſt; and they
" ſhall increaſe and bring fruit: and I will ſet-
" tle you after your old eſtates, and will do
" better unto you than at your beginnings;
" and ye ſhall know that I am the Lord.—As
" the holy flock as the flock, of Jeruſalem in
" her ſolemn feaſts, ſo ſhall the waſte cities be
" filled with flocks of men; and they ſhall know
" that I am the Lord," Ezek. xxxvi. 8. 10. 11. 38. " Yet the number of the children of Iſrael
" ſhall be as the ſand of the ſea, which cannot be
" meaſured nor numbered," Hoſea i. 10. "I
" will ſurely aſſemble, O Jacob, all of thee; I

" will

"will ſurely gather the remnant of Iſrael; I "will put them together as the ſheep of Boz- "rah, as the flock in the midſt of their fold: "they ſhall make great noiſe by reaſon of the "multitude of men," Micah ii. 12. "Run, "ſpeak to this young man, ſaying, Jeruſalem "ſhall be inhabited as towns without walls for "the multitude of men and cattle therein," Zech. ii. 4. "I will bring them again alſo out "of the land of Egypt, and gather them out of "Aſſyria: and I will bring them into the land "of Gilead and Lebanon, and place ſhall not be "found for them," chap. x. 10.

After the battle of Armageddon, the ten tribes of Iſrael ſhall poſſeſs the land in conjunction with the two tribes. "In thoſe days the "houſe of Judah ſhall walk with the houſe of "Iſrael, and they ſhall come together out of "the land of the north, to the land that I have "given for an inheritance unto your fathers;" Jer. iii. 18. "Then ſhall the children of Ju- "dah and the children of Iſrael be gathered to- "gether, and appoint themſelves one head, and "they ſhall come up out of the land: for great "ſhall be the day of Jezreel;" Hoſea i. 11. "The word of the Lord came again unto me, "ſaying, Moreover, thou ſon of man, take thee "one ſtick, and write upon it, for Judah, and "for the children of Iſrael his companions: then

"take

"take another ſtick, and write upon it, For Jo-
"ſeph, the ſtick of Ephraim, and for all the
"houſe of Iſrael his companions: and join them
"one to another into one ſtick; and they ſhall
"become one in thine hand. And when the
"children of thy people ſhall ſpeak unto thee,
"ſaying, Wilt thou not ſhew us what thou
"meaneſt by theſe?—Say unto them, Thus
"ſaith the Lord God, Behold, I will take the
"children of Iſrael from among the heathen,
"whither they be gone, and will gather them
"on every ſide, and bring them into their own
"land: and I will make them one nation in
"the land upon the mountains of Iſrael; and
"one king ſhall be king to them all: and they
"ſhall be no more two nations, neither ſhall
"they be divided into two kingdoms any more
"at all;" Ezek. xxxvii. 15.—19. 21, 22.

In order to fulfil this prophecy, it is not neceſſary to ſuppoſe, with ſome viſionary men, that the ten tribes carried away captive by Salmaneſer are ſtill preſerved a ſeparate people in ſome unknown country. There is not much reaſon to doubt that all of thoſe carried away by him, are blended with the other nations of the world, and loſt as a ſeparate people. But ſeveral individuals of the ten tribes deſerted the land of Iſrael, when the calves were ſet up in Dan and Bethel, and lived with their brethren,

voluntary

voluntary exiles in the land of Judah, out of regard to the ordinances of religion [1]. After the great body of the nation of Iſrael was carried away captive, many families remained in the land, others took refuge in the land of Judah, as appears from their attending the paſſovers of Hezekiah and Joſiah [2], after the captivity. The poſterity of theſe were all along, and ſtill are blended with their brethren, under the common name of Jews. It is an eaſy matter for the Almighty to make them a very numerous people, by the time they go down to Armageddon.

The land of their poſſeſſion ſhall be much more extenſive than at any former period, including the whole diſtrict of the country that lies betwixt the Euphrates and the Mediterranean; ſo the prophet Micah ſays, chap. vii. 12. "In that day alſo he (Iſrael) ſhall come even to "thee (Jeruſalem) from Aſſyria, (to the forti-"fied cities, and from Tyre [3], ſhall he extend), "to

(1) See 2 Chron. xi. 13.—18. 2 Chron. xxxi. 6, 7.

(2) See 2 Chron. xxx. 11. 2 Chron. xxxv. 17.

(3) I ſuppoſe the fortreſs mentioned to be Tyre, becauſe it was once the moſt famous fortreſs in Paleſtine. Beſides, its ſituation is the point of land fartheſt weſt on the coaſt of Paleſtine, to which we are directed to look, when

" to the river, and from ſea to ſea, and from " mountain to mountain." The prophet deſcribes the extent of their territory, by marking the breadth of their land from weſt to eaſt, in two different places. At the north end it ſhall extend from Tyre to the Euphrates, at the ſouth end from the Mediterranean to the Perſian Gulph. The length of the land from north to ſouth, ſhall be from mount Lebanon, which was at all times the northern boundary, to mount Seir, as in the parallel paſſage. " They " in the ſouth ſhall poſſeſs the mount of Eſau;" Obad. ver. 19.

This is confirmed by Zechariah. " His do- " minion ſhall be from ſea to ſea, and from the " river even to the ends of the earth;" Zech. ix. 10. The words have a double meaning; they not only repreſent the Meſſiah's kingdom, as extending over all nations, but they likewiſe deſcribe the territory of the people of Iſrael, after their ſubmiſſion to the Meſſiah; while the words are ſo happily choſen as to ſuit both events. In the latter ſenſe, the deſcription is the ſame with that of Micah, their dominion extends

when ſet in oppoſition to the Euphrates, as the eaſtern boundary. The ſcriptures always mean the Euphrates, when no proper name is added to the river. Beſides, the word tranſlated *fortreſs*, with a ſmall variation, would give the name of Tyre in the original.

tends from the Perſian Gulph [1], to the Mediterranean, at the ſouth end, and from the Euphrates to the extremities of the land of Paleſtine, that is, to the ſea-coaſt at the north end.

The ſame expreſſions are uſed Pſalm lxxii. 8. where they have likewiſe a double meaning. They repreſent the extent of the Meſſiah's kingdom, and likewiſe of Solomon's. Now Solomon reigned over all the kings betwixt the Euphrates and the Mediterranean, 1 Kings iv. 24. which fixes the meaning of the expreſſions both here and in *Zechariah*, as far as they relate to the people of Iſrael.

The diviſion of the land ſhall be different from that originally made by Joſhua. It is minutely deſcribed in the 48th chapter of Ezekiel. The inheritance of each tribe ſhall extend along the breadth of the land, from the eaſt to the weſt ſide, ſo that each tribe ſhall be poſſeſſed of ſea-

(1) Many have ſuppoſed, that the lake Aſphalites, or Dead Sea, is meant; but obſerve that the kingdom of Solomon extended beyond it, and that the country of the Moabites and Ammonites, which lay to the eaſt of it, is ſaid to be poſſeſſed by the children of Iſrael upon their reſtoration, (Zeph. ii. 9.), conſequently it cannot be intended. Now the next ſea to the eaſt is the Perſian Gulph, into which the Euphrates falls, therefore being the continuation of the ſame line, which makes the eaſtern boundary at the north end, it is moſt probably intended

ſea-coaſt. Seven of the tribes ſhall lie to the north of Jeruſalem in the following order, beginning at the entrance of Hamath: Dan, Aſher, Naphtali, Manaſſeh, Ephraim, Reuben, Judah; and five to the ſouth, Benjamin, Simeon, Iſſachar, Zebulon, Gad. The holy portion for the city, deſcribed Ezek. xlv. 8.—21. ſhall lie betwixt the inheritance of Judah and Benjamin, ſo as not to be reckoned of either [1].

(1) The city and the holy portion may be underſtood, partly in a literal ſenſe, but chiefly in a myſtical, ſignifying the national polity, like the new Jeruſalem. I preſume the meaning of it cannot be fully underſtood, till the Jews receive the model of their national polity, upon their converſion. However, it may have thus far a literal meaning, that a certain portion of land, diſtinct from the inheritance of the twelve tribes, ſhall be allotted for a ſubſiſtence to perſons in public offices, both eccleſiaſtical and civil; and that in lieu of tithes and taxes, that have been frequently ſources of oppreſſion to the people. I build this idea, on the portion allotted to the prince; for which the reaſon is given, "My princes ſhall no more "oppreſs my people; and the reſt of the land ſhall they "give to the houſe of Iſrael, according to their tribes.— "O princes of Iſrael, take away your exactions from my "people, ſaith the Lord God;" Ezek. xlv. 8, 9. Again, it is ſaid of a part of the holy portion, "It ſhall be for "food to them that ſerve the city," chap. xlviii. 18.; that is, for a ſubſiſtence for public functionaries. Farther, the part allotted to the prieſts and Levites, may ſignify a ſubſiſtence to the miniſters of the goſpel.

When the Jews are put in poſſeſſion of the land given to their fathers, at this period, they ſhall never be ejected out of it, but ſhall continue in poſſeſſion of it while the earth remains. So God explicitly aſſerts. "Thou ſhalt no more be termed, Forſaken; neither ſhall thy land any more "be termed, Deſolate: but thou ſhalt be called "Hephzi-bah, (I have delighted in her), and "thy land Beulah, (married): for the Lord "delighteth in thee, and thy land ſhall be married;" Iſa. lxii. 4. "The Lord hath ſworn "by his right hand, and by the arm of his "ſtrength, Surely I will no more give thy corn "to be meat for thine enemies; and the ſons "of the ſtranger ſhall not drink thy wine, for "the which thou haſt laboured: but they that "have gathered it ſhall eat it, and praiſe the "Lord; and they that have brought it together ſhall drink it in the courts of my holineſs;" ver. 8, 9. "And they ſhall dwell in "the land that I have given unto Jacob my "ſervant, wherein your fathers have dwelt: "and they ſhall dwell therein, even they and "their children, and their childrens children, "for ever; and my ſervant David ſhall be their "prince for ever;" Ezek. xxxvii. 25. "But "Judah ſhall dwell for ever, and Jeruſalem "from generation to generation;" Joel iii. 20.

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" I will plant them upon their land, and they " ſhall no more be pulled up out of their land " which I have given them, ſaith the Lord thy " God;" Amos ix. 15.

SECTION II.

Final extirpation of Popery.

ANOTHER remarkable event, conſequent upon the victory at Armageddon, is the final extirpation of Popery, that ſyſtem of Antichriſtianiſm which had continued ſo long in the world, for the deſtruction both of the ſouls and bodies of men.

The horrible conſternation of Popiſh idolaters after the battle of Armageddon, is repreſented by Iſaiah, chap. ii. 10, 11.—18, 19, 20, 21. " Enter into the rock, and hide thee in the " duſt, for fear of the Lord, and for the glory " of his majeſty. The lofty looks of man ſhall " be humbled, and the haughtineſs of men " ſhall be bowed down; and the Lord alone " ſhall be exalted in that day.—And the idols " he ſhall utterly aboliſh. And they ſhall go " into the holes of the rocks, and into the caves " of the earth, for fear of the Lord, and for the " glory of his majeſty, when he ariſeth to ſhake " terribly

" terribly the earth. In that day a man ſhall " caſt his idols of ſilver, and his idols of gold, " which they made each one for himſelf to wor- " ſhip, to the moles, and to the bats; to go in- " to the clefts of the rocks, and into the tops of " the ragged rocks, for fear of the Lord, and " for the glory of his majeſty, when he ariſeth " to ſhake terribly the earth."

This conſternation in them ſhall be accompanied by a conviction in others, that the ſyſtem maintained by them is moſt offenſive to God, and ſubjects thoſe who adhere to it to the puniſhment of eternal death. We might infer this from the ſeveral texts which intimate the deſtruction of the beaſt by fire, as Iſa. xxx. 33. chap. xxxi. 9. Dan. vii. 11.; for all theſe ſeem to have an aſpect not only to the material fire at Armageddon, but likewiſe to the torments of hell, ſo frequently deſcribed by fire in ſcripture.

But the ſentiment is explicitly aſſerted in the following texts. " And they ſhall go forth, " and look upon the carcaſes of the men that " have tranſgreſſed againſt me: for their worm " ſhall not die, neither ſhall their fire be " quenched; and they ſhall be an abhorring " unto all fleſh;" Iſa. lxvi. 24.

The tranſgreſſors mentioned here are thoſe deſtroyed at Armageddon; for their deſtruction is coeval with the return of the Jews, ver. 20.

and

and the Millennium, ver. 21, 22, 23. Their punishment is expressed by a phrase signifying the torments of hell; Mark ix. 44. 46. 48. That punishment is seen in their carcases; that is, a conviction of it is impressed upon the mind, by the manner of their destruction. "And the beast "was taken, and with him the false prophet "that wrought miracles before him, with which "he deceived them that had received the mark, "of the beast, and them that worshipped his "image. These both were cast alive into a lake "of fire burning with brimstone;" Rev. xix. 20. The punishment represented here can be no other than the torments of hell; for they are cast *alive* into the lake, consequently it must be that place where "the worm dieth not, and the fire "is not quenched;" besides it is the same lake into which "death and hell are cast" after the general resurrection, expressly termed the second death; Rev. xx. 14. The persons so punished are "the beast and false prophet," in other words, the Pope and the Popish clergy looking not to individuals, but to the head and supporters of the system of Popery. They are said to be taken at Armageddon, because the sinfulness of the system is there fully detected and clearly exposed by the interposition of the Deity in the destruction of its supporters. The same punishment is denounced against all those who

who adhere to the ſyſtem: "And the third an-
"gel followed them, ſaying with a loud voice,
"if any man worſhip the beaſt and his image,
"and receive his mark in his forehead, or in his
"hand, the ſame ſhall drink of the wine of
"the wrath of God, which is poured out with-
"out mixture into the cup of his indignation;
"and he ſhall be tormented with fire and brim-
"ſtone in the preſence of the holy angels, and
"in the preſence of the Lamb: and the ſmoke
"of their torment aſcendeth up for ever and
"ever: and they have no reſt day nor night
"who worſhip the beaſt and his image, and
"whoſoever receiveth the mark of his name;"
Rev. xiv. 9.—11. The voice of this angel is coeval with the period immediately following the battle of Armageddon[1]. This proclamation

(1) Mede, Newton, and ſome others, ſuppoſe the voice of this angel to have been fulfilled by the Reformation; but to this interpretation I cannot agree, for the following reaſons: 1. This angel follows after the former two, and the firſt of them points to a period ſtill future, as we have ſeen: 2. It is not true, that the reformers denounced eternal damnation againſt all that remained members of the church of Rome. They ſpoke of the difficulty of ſalvation in the church of Rome, but that is a language eſſentially different from the peremptory declaration of this angel. But we may eaſily conceive, that at ſome future period, when

tion being uttered with a loud voice, intimates a public declaration and general conviction, that adhering to the ſyſtem of Popery, ſubjects men to eternal torments.

But notwithſtanding this conviction in the members of the true church, ſuch as adhere to the ſyſtem of Popery, ſhall make ſome efforts to maintain its influence, even after the battle of Armageddon; but theſe efforts ſhall prove abortive, owing partly to their own diviſions, but chiefly to the Jewiſh arms. We are told, that "the great city [1] was divided into three "parts, and the cities of the nations fell," Rev. xvi. 19.; that is, the rulers of the ſyſtem divided

when the wrath of God ſhall come on that devoted ſociety to the uttermoſt, they who adhere to her communion, ſhall be conſidered as irreclaimable, and therefore juſtly conſigned to everlaſting deſtruction. This doctrine, which would be conſidered as uncharitable at the time of the Reformation, or even in the preſent age, ſhall then appear perfectly conſiſtent with reaſon and charity: 3. That the voice of this angel is coeval with the time immediately following the battle of Armageddon, appears from its coinciding in ſentiment and expreſſion with other paſſages, which, without controverſy, refer to that period. Compare Rev. xvi. 19. and chap xix. 20.

(1) The city ſignifies ſometimes the ſeat of the beaſt, but moſt frequently, as here, the ſubjects of his ſpiritual juriſdiction.

divided into three ſeveral parties, which induced the nations who adhered to them, either as members of their communion, or as allies, to withdraw their ſupport.

The nature and cauſe of theſe diviſions, the event only can explain. But while they are thus divided among themſelves, and deſerted by their friends and allies, their ſyſtem, as far as it is viſible in the world, is finally deſtroyed by the arms of the Jews, who conquer the countries over which the blaſphemous king had authority, as we ſhall preſently ſee. They are the inſtruments in God's hand, "to give unto "great Babylon the cup of the wine of the "fierceneſs of his wrath." After all, ſome ſhall continue ſecretly attached to Popery, ſo forcible is the influence of ſuperſtition over the human mind; but theſe ſhall be worn out gradually, by the prevailing power of the Goſpel of Chriſt, according to that declaration, "And the rem-"nant were ſlain with the ſword of him that ſat "upon the horſe, which ſword proceeded out "of his mouth;" Rev. xix. 21.

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SECTION III.

Conqueſt of the Countries in the neighbourhood of Judea by the Jews.

ANOTHER remarkable event, which takes place betwixt the battle of Armageddon and the Millennium is, the conqueſt made by the Jews of the ſeveral countries over which the blaſphemous king had authority. We learn from Rev. xvi. 21. that after the battle of Armageddon, "there "fell upon men a great hail out of heaven, "every ſtone about the weight of a talent: And "men blaſphemed God becauſe of the plague of "the hail; for the plague thereof was exceeding "great." Hail ſignifies war, as in the firſt trumpet; great hail, heavy or grievous war to the party conquered; its coming "out of hea-"ven," ſignifies that it proceeds from the church, under the authority and direction of God.

It appears from the prophets, that this war is carried on by the Jews, who, after the victory at Armageddon, lead their victorious army into the ſeveral countries in their neighbourhood, from which forces were ſent to reſiſt them. They undertake this war, not to gratify ambition or covetouſneſs, but as followers of him, who "in righteouſneſs doth judge and make "war,"

"war," to break the power of thoſe who had concerted their deſtruction, to extirpate ſuperſtition, and eſtabliſh the truth.

The rapidity of their conqueſts is in general aſſerted by Iſaiah, chap. xi. 14. "They ſhall "fly upon the ſhoulders of the Philiſtines to-"ward the weſt, they ſhall ſpoil them of the "eaſt together; they ſhall lay their hands upon "Edom and Moab, and the children of Am-"mon ſhall obey them." A particular account of the conqueſt of all Paleſtine is given, Iſa. xiv. 29.—32. to the cloſe. As in the paſſage quoted immediately before, the Jews are compared to an eagle, ſo here to a fiery flying ſerpent darting on his prey. They are ſaid to come from the north, becauſe they march up from Aſſyria. The effect of their coming is, that "all Paleſtine "is diſſolved," the government is overturned, and the inhabitants are deſtroyed. Verſes 30. 32. are a deſcription of the Millennium; and the conqueſt foretold being interwoven with that event, ſhews, that the one immediately precedes the other. We have another account of this conqueſt, Ezek. xxv. 15.—17. "Thus ſaith the "Lord God, becauſe the Philiſtines have dealt "by revenge, and have taken vengeance with a "deſpiteful heart, to deſtroy it (the houſe of Ju-"dah) for the old hatred; therefore thus ſaith "the Lord God, Behold, I will ſtretch out mine "hand

" hand upon the Philiſtines, and I will cut off " the Cherethims, and deſtroy the remnant of " the ſea-coaſt. And I will execute great ven- " geance on them with furious rebukes; and " they ſhall know that I am the Lord, when I " ſhall lay my vengeance upon them."

A ſimilar account is given by Zephaniah, chap. ii. 4.—8. " Gaza ſhall be forſaken, and " Aſhkelon a deſolation; they ſhall drive out " Aſhdod at the noon-day, and Ekron ſhall be " rooted up. Wo unto the inhabitants of the " ſea-coaſts, the nation of the Cherethites, the " word of the Lord is againſt you: O Canaan, " the land of the Philiſtines, I will even deſtroy " thee, that there ſhall be no inhabitant. And " the ſea-coaſts ſhall be dwellings and cottages " for ſhepherds, and folds for flocks. And the " coaſts ſhall be for the remnant of the houſe of " Judah; they ſhall feed thereupon, in the " houſes of Aſhkelon ſhall they lie down in the " evening: for the Lord their God ſhall viſit " them, and turn away their captivity."

Theſe laſt words ſhew, that the conqueſt in view, is coeval with the return of the Jews from their captivity; but no ſuch event took place upon their return from Babylon; therefore it ſhall take place upon their return from the preſent diſperſion, conſequently after the battle of Armageddon.

The

The conqueſt of Moab is largely deſcribed in the xvth and xvith chapters of Iſaiah [1], and in the xlviiith chapter of Jeremiah [2].

The conqueſt of the country of the Ammonites is laid before us, Jer. xlix. 1, 2. "Concerning the Ammonites, thus ſaith the Lord, "Hath Iſrael no ſons? hath he no heir? Why "then doth their king inherit Gad, and his "people dwell in his cities? Therefore behold, "the days come, ſaith the Lord, that I will "cauſe an alarm of war to be heard in Rabbah "of the Ammonites, and it ſhall be a deſolate "heap, and her daughters ſhall be burnt with "fire; then ſhall Iſrael be heir to them that "were his heirs, ſaith the Lord." Iſrael did not hitherto poſſeſs the country of the Ammonites; but when ſettled in his own land after the

(1) That the time of this conqueſt is after the battle of Armageddon, (ſee p. 363. *et ſeq.*) The period of three years, mentioned chap. xvi. 14. does not refer to the preceding prophecy, but points to a different and near event. When the prophets mention a very remote event, they ſometimes introduce a nearer event, relating to the ſame people or country, that when accompliſhed it may afford a proof of the completion of the more remote event in its own time. Several inſtances might be adduced of this, if it were neceſſary.

(2) The prophecy of Jeremiah is ſo ſimilar to that of Iſaiah, that they muſt both refer to the ſame time.

the battle of Armageddon, his boundary ſhall extend, as we have ſeen, from the coaſts of the Mediterranean to the banks of the Euphrates. Then ſhall he be heir to the Ammonites. To that period therefore the prophecy points.

The conqueſt of the countries of Moab and Ammon is foretold by Zephaniah, chap. ii. 8.—11. "I have heard the reproach of Moab and the "revilings of the children of Ammon, whereby "they have reproached my people, and magni-"fied themſelves againſt their border. There-"fore, as I live, ſaith the Lord of hoſts, the "God of Iſrael, Surely Moab ſhall be as Sodom, "and the children of Ammon as Gomorrah, "even the breeding of nettles and ſalt-pits, and "a perpetual deſolation, the reſidue of my peo-"ple ſhall ſpoil them, and the remnant of my "people ſhall poſſeſs them. This ſhall they "have for their pride, becauſe they have re-"proached and magnified themſelves againſt "the people of the Lord of hoſts. The Lord "will be terrible unto them: for he will famiſh "all the gods of the earth, and men ſhall wor-"ſhip him, every one from his place, even all "the iſles of the heathen." Here it is aſſerted, that the people of God, or the children of Iſrael, ſhall conquer theſe two countries, and then poſſeſs them, ver. 9.; at that time, when "all "the gods of the earth ſhall be famiſhed," that is,

is, when every falſe religion ſhall be deſtroyed, and men ſhall every where worſhip the true God, ver. 14. Theſe circumſtances can only apply to the period after the battle of Armageddon, and immediately before the Millennium.

The conqueſt of the country of Edom by the people of Iſrael, and conſequently at the ſame time, is predicted by Ezekiel, chap. xxv. 12. to 14. "Thus ſaith the Lord God, Becauſe that "Edom hath dealt againſt the houſe of Judah, "by taking vengeance, and hath greatly offend-"ed and revenged himſelf upon them; There-"fore, thus ſaith the Lord God, I will alſo "ſtretch out mine hand upon Edom, and will "cut off man and beaſt from it, and I will "make it deſolate from Teman, and they of "Dedan ſhall fall by the ſword. And I will "lay my vengeance upon Edom *by the hand of* "*my people Iſrael*, and they ſhall do in Edom "according to mine anger, and according to my "fury; and they ſhall know my vengeance, "ſaith the Lord God." They ſhall not only conquer the country of Edom, but they ſhall likewiſe poſſeſs it; "and they of the ſouth ſhall "poſſeſs the mount of Eſau;" Obad. ver. 19.

The conqueſt of Syria at the ſame period, ſeems to be the event foretold by Jeremiah, chap. xlix. 23.—28. The puniſhment of Syria and Paleſtine, mentioned Zech. ix. 1.—8. certainly

tainly takes place after the battle of Armageddon, about the beginning of the Millennium; for it is then, "when the eyes of man, as of all "the tribes of Iſrael, ſhall be towards the "Lord," ver. 1. that is, "when all nations "ſhall ſerve him,"—"he that remaineth ſhall "be for our God," ver. 7. All that eſcape deſtruction ſhall ſubmit to the true religion, when God "will encamp about his houſe, and no op-"preſſor ſhall paſs through them any more," ver. 8. All theſe circumſtances can apply only to the Millennium.

The puniſhment of the Cuſhites (Ethiopians, or rather Arabians) and Aſſyrians, mentioned Zeph. ii. 12, 13. ſeems to take place at the ſame time, becauſe it is mentioned together with the conqueſt of Paleſtine, Moab and Ammon.

The puniſhment of Aſſyria, coeval with this period, is clearly aſſerted, Micah v. 6. "They "ſhall waſte the land of Aſſyria with the ſword, "and the land of Nimrod in the entrances "thereof." This waſting of Aſſyria takes place when the Ruler of Iſrael "ſhall ſtand and feed "in the ſtrength of the Lord his God, and they "(the children of Iſrael) ſhall return," ver. 4.; that is, about the time the Jews are converted and ſubmit to the Meſſiah, when "he (the "Ruler) ſhall be great to the ends of the earth," ver. 4. when he ſhall deliver his people from the

the Aſſyrian[1], then in their land, that is, from the blaſphemous king then dwelling in Judea, ver. 6. when the Jews ſhall propagate the truth among the nations, ver. 7. and effectually ſubdue the enemies of religion, ver. 8.; conſequently this waſting of Aſſyria takes place after the battle of Armageddon.

Perhaps too the puniſhment of Elam, (or Perſia), recorded Jer. xlix. 34.—38. ſhall be executed at the ſame time. There are indeed no circumſtances in the narration to fix the time of its completion, unleſs we conſider that expreſſion, "I will ſet my throne in Elam," ver. 38. to imply the eſtabliſhment of the true religion in Perſia; in which caſe, the deſtruction accompanying or preceding the eſtabliſhment of the true religion muſt be after the battle of Armageddon, and immediately before the Millennium.

(1) The mixture of the figurative and literal meaning occaſions the greateſt difficulty of all others in the interpretation of prophecy. The Aſſyrian here ſignifies the blaſphemous king, then reſident in Judea. But the land of Aſſyria is to be taken literally; for the deſign of the prophecy is to intimate, that in regard forces are ſent from Aſſyria to ſupport the blaſphemous king, they, as well as the other allies, ſhall be puniſhed by the ſword of God in return.

The conqueſt of Egypt at the ſame time is largely deſcribed, with the ſteps that lead to it, in chapters xviii. and xix. of Iſaiah.

The three laſt verſes of the nineteenth chapter are evidently deſcriptive of the Millennium, and can apply to no other period. The whole of the preceding prophecy is connected with that period by the expreſſions, "in that day," frequently repeated; ſo that the application of this prophecy to the conqueſt of Senacherib, or to any period already paſt, muſt be erroneous, while the application of it I now offer muſt be juſt.

The eighteenth chapter ſhews the cauſe of the puniſhment inflicted on the Egyptians, which is recorded in the nineteenth chapter. Egypt is the land of "the winged cymbal," (as Lowth properly explains it), if by Cuſh we underſtand Ethiopia or Arabia; the word tranſlated *beyond* ſignifies either on this ſide or the other, and ſo is applicable to Egypt, as bordering on both theſe countries.

The crime laid to the charge of the Egyptians is, that they "ſend ambaſſadors by the ſea, and "in veſſels of bulruſhes (papyrus) on the wa- "ters, ſaying, Go ye ſwift meſſengers, to a na- "tion ſcattered and peeled, to a people terrible "from their beginning hitherto; a nation "meted

" meted out and trodden down, whoſe land the " rivers have ſpoiled [1]."

The meſſengers are ſent to collect troops, in order to aſſiſt the beaſt at Armageddon.

The people againſt whom theſe troops are ſent, are the Jews. The deſcription given of the Jews by the Egyptians, (for the addreſs to the meſſengers is put in their mouth), ſeems intended, to excite the hatred, and animate the courage of their troops, againſt the Jews. They are repreſented as a people " ſcattered" or diſperſed throughout the world, " peeled," or oppreſſed by all nations, " terrible from their be- " ginning hitherto;" either that they are to be dreaded by other nations, on account of their enmity to them, or that they are objects of terror and aſtoniſhment, on account of the judgments inflicted on them: " a nation meted out" (of

(1) Biſhop Lowth tranſlates the paſſage thus: " Go " ye ſwift meſſengers to a nation ſtretched out in length, " and ſmoothed; a nation meted out by line, and trodden " down, whoſe land the rivers have nouriſhed." But with all deference to the learned prelate, I think the common tranſlation preferable. He ſuppoſes the meſſengers ſent to the land, and deſcribed by its appearance; no doubt conſidering the land as a metaphor, ſignifying the people: but then I find the words *nation* and *people* three ſeveral times inſerted in the addreſs, in all which, the term land ſhould have been expreſſed or underſtood, in order to make the metaphor tolerable.

(of line)[1], on whom God himſelf has extended the line of deſtruction; "trodden down," deſpiſed, and treated like the mire of the ſtreets; "whoſe land the rivers have ſpoiled," has been ſucceſſively over-run by every conquering army[2]. The deſign of this deſcription is, to repreſent them as a people hated of God, and therefore worthy of being extirpated by men. The reſult of this expedition is given us, verſes 3.—6. and it correſponds exactly with the deſcription of the battle of Armageddon.—After a ſolemn invitation to all the inhabitants of the world to give ear, as to a matter of importance, in which all are intereſted; God intimates, that he will at firſt give ſucceſs to the expedition, ſo far as to collect a formidable army; but that he will afterwards blaſt the expedition, by utterly deſtroying the forces ſo collected. All this is repreſented, by a fit and elegant metaphor. The conduct of Providence, in the firſt ſtage of the expedition, is compared to a "clear heat after rain, or a "dewy cloud in a day of harveſt," which rapidly

(1) 2 Kings xxi. 13. Iſa. xxxiv. 11.

(2) A conquering army is frequently compared to an overflowing river; as Iſa. viii. 8. and Dan. xi. The deſcription is moſt applicable to the land of Judea, for it has been ſucceſſively over-run, by the Aſſyrians, Babylonians, Perſians, Grecians, Romans, Saracens, and Turks.

pidly advances vegetation, perfects the bud and forms the bloſſom of the vine into a ſwelling grape. But when the hope of the huſbandman is thus raiſed to a plentiful vintage, it is ſuddenly blaſted, before the grapes are fully ripe; the ſhoots of the vine cut off with pruning hooks; the branches hewed down and ſcattered on the ground, become a prey to the rapacious birds of the mountains, and to the wild beaſts of the earth[1]. The laſt verſe is a chronological note added to the prophecy, to ſhew the time of its completion. It ſhall "be ful-"filled in that time," when the people deſcribed, ver. 2. againſt whom the expedition was contrived, "ſhall be brought as a preſent unto "the Lord of hoſts—to the place of the name "of the Lord of hoſts, the mount Zion;" that is, when the Jews ſhall be reſtored to their own land, for ſo the phraſe is uſed, Iſa. lxvi. 20. Now, we have ſeen that the battle of Armageddon and the reſtoration of the Jews exactly coincide. The ſpirit of prophecy having unfolded the crime of Egypt proceeds to ſhew the puniſhment of it. It is therefore entitled the Burden of Egypt. In order to illuſtrate it, he gives

(1) You will find this circumſtance of making the forces collected at Armageddon a prey to rapacious birds, clearly aſſerted, Rev. xix. 17, 18.

gives a hiſtory of Egypt for ſome time before, probably from the fall of the Turkiſh empire; as, that there ſhall be great diviſions among the Egyptians, Iſa. xix. 2.—That they ſhall be much under the influence of ſuperſtition, ver. 3.—That God will deliver them over to the dominion of "a cruel lord;" meaning Antichriſt, or the blaſphemous king, then reſident in Judea, ver. 4.—That he ſhall ſeize on all the ſources of their wealth, as the produce of their ſoil, of their manufactories, of their river and fiſh ponds, ver. 5.—10.; which correſponds exactly with the repreſentation of Daniel xi. 43. "He ſhall have power over the treaſures of "gold and of ſilver, and over all the precious "things of Egypt." God charges the counſellors of Egypt with folly, and the people of it with cowardice, in ſubmitting tamely to ſuch deluſion and oppreſſion; Iſa. xix. 11.—16. Then follows an account of the puniſhment he had in view, and the conſequences of it.

He repreſents it in general, as a divine interpoſition, ver. 16. then adds the manner of it. "And the land of Judah ſhall be a terror unto "Egypt, every one that maketh mention there-"of, ſhall be afraid in himſelf; becauſe of the "counſel of the Lord of hoſts, which he hath "determined againſt it;" ver. 17. Tidings of the fall of the beaſt and his adherents in Judea,

fill

fill his party in Egypt with terror; nor is that terror groundleſs, for the victorious Jewiſh army enters Egypt, to execute the counſel of God concerning that kingdom. "In that "day, ſhall five cities in the land of Egypt, "ſpeak the language of Canaan, and ſwear to "the Lord of hoſts; one ſhall be called the city "of deſtruction," ver. 18. At that time, five parts out of ſix[1] of the land of Egypt, ſhall embrace the true religion, carried there by the Jews, and ſhall devote themſelves to the ſervice of JEHOVAH. The remaining ſixth part, adhering to the Antichriſtian tyranny, and ſuperſtition of their late "cruel lord," ſhall be utterly

(1) The interpretation given above is ſuggeſted by Calvin, on Iſaiah. I adopt it as being moſt conſiſtent with the reſt of the paſſage: when it is ſaid that "there "ſhall be an altar to the Lord in the midſt of Egypt, "and a pillar at the border thereof:" That "the Lord "ſhall be known to the Egyptians, and the Egyptians "ſhall know the Lord:" That "the Egyptians ſhall "ſerve with the Aſſyrians," and "be a third with Iſrael "and Aſſyria." Theſe expreſſions imply, that the great body of the nation embraces the true religion: Now, five parts out of ſix conſtitute the bulk of the nation; but five cities of all Egypt, make a very ſmall part of the nation; which by no means agrees with the reſt of the repreſentation.

ly deſtroyed (1). To the cloſe of the chapter, there is an account of Egypt as making a part of the Millennial church. The countries of Edom, Moab and Ammon, are not only conquered but poſſeſſed by the Jews, as we have ſeen; which repreſentation agrees with the extent of their border from the coaſts of the Mediterranean to the banks of the Euphrates. But the countries of Aſſyria and Egypt, though conquered, are not poſſeſſed by them, as appears from ver. 20. 24, 25. which repreſent them as two diſtinct nations, holding church-communion with each other, and with the people of Iſrael.

When peace is eſtabliſhed, the Jewiſh church ſhall ſing that hymn, Iſa. xiv. 3.—27. and chap. xxv. ver. 1.—5.

In the progreſs of events, we have ſeen the nations over which the blaſphemous king has a ſpiritual juriſdiction; the nations who ſupport him,

(1) Some read, "the city of the ſun," by changing *he* into *heth*, and ſuppoſe that Heliopolis is intended. But Lowth, who adopts that reading, ſeems to ſuſpect, that the text might have met with unfair management from Omar or his party, in order to accommodate it to his views, and procure reſpect to his ſchiſmatial temple. But on the ſuppoſition that the reading contended for were more clearly eſtabliſhed than it can be, it would only involve the paſſage in obſcurity; whereas, the interpretation given above is clear, and conſiſtent with the ſcope of the whole paſſage.

him in his laſt extremity; the nations involved in his fall at Armageddon; the nations conquered by the Jews, after Armageddon; and theſe are nearly the ſame. The concurrence of theſe four ſeveral repreſentations ſerve to prove, that the progreſs marked is not the contrivance of fancy, but the inveſtigation of the truth.

SECTION IV.

Reſtoration of the diſperſed Jews.

A fourth event foretold, which ſhall probably be accompliſhed at this period, is the reſtoration of thoſe Jews, who had not an opportunity to join their brethren, in the wilderneſs of Aſſyria. The Chriſtian powers in the ſeveral countries where they reſide, ſhall give their aid cheerfully and liberally, to convey them to the land of promiſe, then poſſeſſed by their brethren, in conſequence of the victory at Armageddon. This is repeatedly aſſerted in the prophecy of Iſaiah. "Thus ſaith the Lord "God, Behold, I will lift up my hand to the "Gentiles, and ſet up my ſtandard to the peo"ple: and they ſhall bring thy ſons in their "arms, and thy daughters ſhall be carried up"on their ſhoulders;" chap. xlix. 22. "Who "are theſe that fly as a cloud, and as the doves

"to their windows? Surely the iſles ſhall wait "for me, and the ſhips of Tarſhiſh [1] firſt, to "bring thy ſons from far, their ſilver and their "gold with them, unto the name of the Lord "thy God; and to the holy One of Iſrael, be-"cauſe he hath glorified thee;" chap. lx. 8, 9. "And they (the Gentiles) ſhall bring all your "brethren for an offering unto the Lord, out of "all nations, upon horſes, and in chariots, and "in litters, and upon mules, and upon ſwift "beaſts, to my holy mountain Jeruſalem, ſaith "the Lord, as the children of Iſrael bring an of-"fering in a clean veſſel, into the houſe of the "Lord," chap. lxvi. 20.

SEC.

(1) Bochart ſuppoſes Tarſhiſh to be a part of Spain, afterwards called Tarteſſus. But it appears by comparing 1 Kings xxii. 48. with 2 Chron. xx. 36. that there was a place of the ſame name near Ophir, ſuppoſed by ſome to lie in the Eaſt Indies, by others, on the eaſt coaſt of Africa. Mr. Bruce, in his "Travels to diſcover the Source of Nile," has diſcuſſed this ſubject with much information and ability; and with great appearance of truth, places Tarſhiſh and Ophir, on the eaſtern coaſt of Africa. It is certain that the expreſſion likewiſe is proverbial, ſignifying any ſhips famous for trade: and what ſhips ſo famous in theſe latter days, as theſe of Britain; perhaps they ſhall ſhew the firſt example of carrying God's exiled people to their own land.

SECTION V.

Miſſionaries are ſent from Judea, to propagate the Goſpel among the Nations.

ANOTHER event which ſhall begin to be accompliſhed at this period is, the propagation of the goſpel by the Jews, among the benighted nations. While they carry in the one hand the temporal ſword for the deſtruction of ſpiritual Babylon, they hold in the other the ſpiritual ſword, for the deliverance of ignorant nations, from the tyranny of ſin and Satan.

A commiſſion given to the Jews for this purpoſe, together with the execution and ſucceſs of it, is recorded Iſa. xlv. 20.—25. "Aſſemble "yourſelves and come: draw near together, ye "that are eſcaped of the nations: they have no "knowledge that ſet up the wood of their gra-"ven image, and pray unto a god that cannot "ſave." Here God addreſſes the Jews immediately upon their reſtoration; and repreſents the deplorable condition of thoſe nations, that were ſtill involved in ignorance and idolatry. "Tell ye, and bring them near, yea, let them "take counſel together: Who hath declared "this from ancient time? who hath told it "from that time? Have not I the Lord? and "there is no god elſe beſide me, a juſt God

" and a Saviour, there is none beſide me." He expreſsly commands the Jews to bring theſe nations near to him, who were hitherto alienated from him. He directs as to the manner, they muſt be brought near, by perſuaſion, " let " them take counſel together;" they are to be perſuaded, by urging on their conſciences, the completion of the prophecy concerning the converſion and reſtoration of the Jews, predicted ſo long before; affording ſufficient evidence to the rational mind, that JEHOVAH is the only true God, and the only Saviour of thoſe who truſt in him. " Look unto me, and " be ye ſaved, all the ends of the earth; for I " am God, and there is none elſe." He iſſues a proclamation in his own name by way of direction to them to make a free offer of the Saviour, to all people without exception; and a promiſe of eternal ſalvation to thoſe who look to him with the eye of faith; to remind them at the ſame time that " there is no ſalvation " in any other." By way of encouragement to the Jews, to execute this commiſſion faithfully and zealouſly, he intimates the ſucceſs of it: " I have ſworn by myſelf, the word is gone out
It is ſignify, my mouth in righteouſneſs, and ſhall not famous n, that unto me every knee ſhall bow, haps the tongue ſhall ſwear. Surely ſhall one exiled pe n the Lord have I righteouſneſs and
" ſtrength;

"ſtrength: even to him ſhall men come, and "all that are incenſed againſt him ſhall be "aſhamed." He declares by a ſolemn oath, that every knee ſhall bow to his ſovereignty, and every tongue confeſs the juſtice of his claim.

That multitudes ſhall lay hold of the mercy offered, and cheerfully adore him as their Saviour; while thoſe who obſtinately reject him, ſhall reluctantly bow the knee, to offer unavailing ſupplications, and proclaim his juſtice, by their ſhrieks of woe, when he ſitteth on the throne of his glory, and ſhall call all nations before him[1].

This is aſſerted in plain terms, Iſa. ii. 2, 3. "And it ſhall come to paſs in the laſt days, "that the mountain of the Lord's houſe ſhall "be eſtabliſhed in the top of the mountains,— "and all nations ſhall flow unto it;—for *out of* "*Zion* ſhall *go forth the law*, and the word of "the Lord from *Jeruſalem*." It is implied in the figurative deſcription of the progreſs of the goſpel in the latter days, which frequently occurs in the prophets. The goſpel, carrying divine grace to all nations, is repreſented by a river entering into the ſea; but this river iſſues from the ſanctuary at Jeruſalem; that is, the goſpel proceeds from, and is propagated by the Jewiſh

(1) Compare Phil. ii. 20. with Rom. xiv. 11.

Jewiſh church. "And the waters came down "from under the right ſide of the houſe;—then "ſaid he unto me, Theſe waters iſſue out toward "the eaſt country, and go down into the deſart, "and go into the ſea:" Ezek. xlvii. 1.—8, "And a fountain ſhall come forth of the houſe "of the Lord, and ſhall water the valley of "Shittim," Joel iii. 18. "And it ſhall be in "that day, that living waters ſhall go out from "Jeruſalem: half of them toward the former "ſea, and half of them toward the hinder ſea; "in ſummer and in winter ſhall it be," Zech. xiv. 8.

A narration of the ſame event, is laid before us, Iſa. lxvi. 19. "And I will ſet a ſign among "them (the Gentiles), and I will ſend thoſe that "eſcape of them (the Jews) unto the nations, "to Tarſhiſh, Pul, and Lud, that draw the "bow, to Tubal, and Javan, to the iſles afar "off, that have not heard my fame, neither "have ſeen my glory; and they ſhall declare "my glory among the Gentiles." Theſe places to which the Jewiſh miſſionaries are ſent, lie in all directions, eaſt, weſt, ſouth, and north from Judea. Tarſhiſh, as the name of a place on the eaſtern ocean, is moſt probably here a general term for the eaſtern nations; Pul and Lud repreſent the inhabitants of the continent of Africa,

frica, for Lud is commonly tranſlated Lybians; Tubal and Javan lie to the north, the former being commonly reckoned the Scythians or Tartars, the latter the Grecians; the Iſles afar off, uſually denote the weſtern regions of the world[1]. The excellent ſpirit and great ſucceſs of the Jewiſh miſſionaries, in propagating the goſpel, is repreſented by a ſignificant metaphor, Micah v. 7. "And the remnant of Jacob ſhall be in "the midſt of many people, as a dew from the "Lord, as the ſhowers upon the graſs, that tar-"rieth not for man, nor waiteth for the ſons of "men." As the dew deſcends in abundance—without noiſe—in its ſeaſon, not regarding the deſires or averſions of men—to make the earth fruitful in thoſe productions that are neceſſary for

(1) When we compare this verſe, with that immediately following, "And they (the Gentiles) ſhall bring "your brethren for an offering unto the Lord," &c. we ſee that the two events laſt mentioned, are accompliſhing at the ſame time. The Jews ſend miſſionaries to all the nations from Judea, and the nations ſend back to Judea ſuch of the Jews as are diſperſed among them, and have not yet joined their brethren: The providence of God ſeems to have appointed this twofold communication, betwixt the Jews and Gentiles, in the latter days, that the great arguments for revealed religion ariſing from the completion of prophecy, may be more extenſively known, and more deeply impreſſed on the hearts of mankind, for their eternal ſalvation.

for the life and happineſs of man ; ſo the Jews directed by the Spirit of God, ſhall liberally and extenſively diffuſe a knowledge of the truth ; in all humility, without pride or babbling ; independent of the approbation or diſapprobation of man ; to make thoſe whom they inſtruct, fruitful in holineſs, in order to their eternal happineſs[1].

CHAP.

(1) By comparing this verſe with that immediately following, "and the remnant of Jacob ſhall be as a lion," &c. we learn the concurrence of this event, with the third mentioned, as a conſequent of the battle of Armageddon.

CHAPTER VII.

Of the Millennium.

THE united influence of theſe ſeveral events produces a great revolution, a univerſal change in the religion and morals of mankind. Any revolution is in prophetic phraſe an earthquake; for as an earthquake alters the appearance of the natural world, a revolution changes the face of the political or moral world. But this is called "a great earthquake, ſuch as was not ſince men "were upon the earth, ſo mighty an earthquake, "and ſo great," Rev. xvi. 18. The ſtrongeſt bulwarks of the kingdom of Satan are overturned by it. "Every iſland fled away, and the "mountains were not found," ver. 20. The renovation of mankind is ſo great and extenſive that it is called "new heavens and a new earth," Iſa. lxv. 17.; chap. lxvi. 22.; 2 Peter iii. 13.; Rev. xxi. 1.

This revolution, on account of its continuing a thouſand years, is commonly termed by the writers on the Apocalypſe, The Millennium.

SEC-

SECTION I.

The Confinement of Satan.

An uncontroverted character of this period is, the confinement of Satan. "And I ſaw an "angel come down from heaven, having the "key of the bottomleſs pit, and a great chain "in his hand. And he laid hold on the dragon, "that old ſerpent, which is the Devil and Sa-"tan, and bound him a thouſand years; and "caſt him into the bottomleſs pit, and ſhut him "up, and ſet a ſeal upon him, that he ſhould "deceive the nations no more, till the thouſand "years ſhould be fulfilled; and after that he "muſt be looſed a little ſeaſon;" Rev. xx. 1, 2, 3.

It is cuſtomary among men to confine great offenders, particularly ſuch as contrive plots againſt the ſtate, to the ſtrongeſt priſons, to load them with irons, and, among the ancients, the door, when locked, was ſealed for further ſecurity. So, when Daniel was put into the lions den, the ſtone that covered it was ſealed "with "the king's ſignet, and thoſe of his lords;" Dan. vi. 17. In alluſion to theſe cuſtoms, Satan is repreſented as ſeized, bound and impriſoned, the

the door as locked and ſealed, to intimate, that an effectual reſtraint ſhall be laid on him during this period. Perhaps this reſtraint may be an actual confinement in the abyſs which the Devil and his angels dread, as appears from their beſeeching our Lord that he would not command them to go to the deep, Luke viii. 31. But whatever reſtraint is laid on in the inviſible world, it can only appear to the eye of ſenſe in the effects reſulting from it.

The great advantage ariſing from the reſtraint laid on Satan is, that he cannot deceive the nations during the Millennium. This implies the removal of thoſe obſtacles which lie in the way of propagating the goſpel. At preſent, the difficulties are inſurmountable. In Popiſh countries, the Scriptures are carefully taken out of the hands of the people, leſt they ſhould judge for themſelves; and others are prevented from giving them inſtruction, by the terrors of fire and faggot. In moſt Mahometan, and in ſome Pagan nations, an attempt to convert the ſubjects to the Chriſtian faith, is puniſhable with death. Now, ſo much violence, in oppoſition to a religion which breathes nothing but peace and love, can only proceed from the deluſions of Satan. When he is reſtrained, theſe are removed, and the goſpel ſhall have free courſe and be glorified.

Again

Again, this confinement implies the removal of the numberleſs ſecret objections that ariſe in the human heart againſt the truth. "If our "goſpel be hid, it is hid to them that are loſt; "in whom the god of this world hath blinded "the minds of them who believe not, leſt the "light of the glorious goſpel of Chriſt, who is "the image of God, ſhould ſhine unto them." Farther, this reſtraint implies, that the church ſhall be free from thoſe perſecutions ſhe experienced more or leſs in every former period. The Devil "was a murderer from the beginning," and in all the perſecutions of the church, had the chief, though inviſible hand; his confinement therefore ſecures her peace.

SECTION II.

The Reſurrection and Reign of the Martyrs.

ANOTHER character of the Millennium is, the reſurrection and reign of the Martyrs. "And "I ſaw thrones, and they ſat on them, and judg- "ment was given unto them; and I ſaw the "ſouls of them that were beheaded for the "witneſs of Jeſus, and for the word of God, "and which had not worſhipped the beaſt, nei- "ther his image, neither had received his mark "upon

" upon their foreheads, or in their hands; and " they lived and reigned with Chriſt a thou- " ſand years. But the reſt of the dead lived " not again, until the thouſand years were fi- " niſhed. This is the firſt reſurrection. Bleſ- " ſed and holy is he that hath part in the firſt " reſurrection; on ſuch the ſecond death hath " no power, but they ſhall be prieſts of God " and of Chriſt, and ſhall reign with him a " thouſand years;" Rev. xx. 4, 5, 6.

Few paſſages of ſacred writ have occaſioned ſuch various opinions and warm conteſts as this. However, the controverſy may be reduced to this queſtion, Is the firſt reſurrection to be taken in a literal or figurative ſenſe?

Among thoſe who contend for a literal reſurrection, different opinions have obtained reſpecting the manner of it. It were uncandid to confound them in the maſs together, and charge ſome with the abſurdities maintained by others. Cerinthus, who was contemporary with the Apoſtle John, maintained that the Millennium would be employed in nuptial entertainments and carnal delights.

His opinions were revived in the beginning of the third century, and propagated at Rome by one Poculus, a Montaniſt. The ſame ſentiments were propagated, about the middle of the third century, by Nepos, an Egyptian Biſhop,

ſhop, who publiſhed a treatiſe, entitled, A Confutation of the Allegoriſts; in which he ridicules the opinion of thoſe who were for explaining the Millennium in a figurative ſenſe. Dionyſius, Biſhop of Alexandria, undertook to give a formal anſwer to his treatiſe, in two books concerning the promiſes[1].

Many of the fathers, who deemed Cerinthus a heretic, explained the firſt reſurrection in a literal ſenſe. They were of opinion, "That all the ſaints ſhall ariſe from the dead a thouſand years before the general reſurrection, and live in Jeruſalem, new-built and adorned, together with Chriſt, who ſhall perſonally reſide there; and that they ſhall enjoy all the lawful pleaſures of this earth, where plenty ſhall then abound." This was the opinion of Ireneus, Juſtin Martyr, Tertullian, Lactantius, and others. It would appear this opinion originated from Papias, who pretended, that it was received by tradition from the Apoſtle John. But Euſebius ſays of this Papius, that "he was a man of ſlender judgment;" and if the tradition preſerved by Ireneus be inſpected, it will ſufficiently juſtify that charge.

Part of the tradition is as follows: "The days ſhall come in which there ſhall be vines, which ſhall ſeverally have ten thouſand branches: and

(1) Euſeb. Eccl. Hiſt. lib. vii. c. 1, 24, 25.

and each of theſe branches ſhall have ten thouſand leſſer branches; and each of theſe leſſer branches ſhall have ten thouſand twigs; and each of theſe twigs ſhall have ten thouſand cluſters of grapes; and in every one of theſe cluſters ſhall be ten thouſand grapes; and every one of theſe grapes being preſſed, ſhall give twenty-five metretas (that is, according to the mildeſt computation, 275 gallons) of wine; and when one ſhall take hold of one of theſe ſacred bunches, another ſhall cry out, I am a better bunch, take me, and by me bleſs the Lord." Can any man be ſo bereft of ſenſe, as to imagine this ſtuff could ever come out of the mouth of an Apoſtle[1]?

A third opinion on this ſubject is that of Mede, in which he is followed by Daubuze, Biſhop Newton, and the moſt ſenſible part of the modern Millenniarians. He ſuppoſes the great day of judgment to continue a thouſand years; that in the morning of that day, or at the beginning of the thouſand years, the martyrs ſhall ariſe from the dead, and, continue on earth, till the evening of the great day, which concludes with the general reſurrection of all the dead. This opinion differs in ſeveral reſpects from that of the Fathers. It ſuppoſes, that martyrs only riſe from the dead in the firſt reſurrection,

(1) Whitby in his Treatiſe on the True Millennium.

ſurrection, not all ſaints: That the whole earth ſhall be poſſeſſed by them; not Jeruſalem and the land of Judea only: That Chriſt ſhall not perſonally dwell on earth: That the ſaints ſhall be occupied in ſpiritual, not ſenſual delights[1]. Biſhop Burnet held an opinion different from all theſe, in which I preſume he has had few followers. He ſuppoſes that the Millennium follows the general judgment, when this earth, new modelled by the conflagration, accompanying that awful event, ſhall be the habitation of the ſaints for a thouſand years. But as the Scriptures repreſent Gog and Magog compaſſing the camp of the ſaints and the beloved city, at the end of theſe thouſand years, he is much at a loſs to account for the introduction of thoſe inhabitants into his new earth. As all the wicked were deſtroyed by the general judgment, he ſuppoſes them to be generated from the mud or ſlime of the earth, as brute creatures were originally. But this ſuppoſition, with every intelligent reader, muſt ſink his opinion in the mud.

Another opinion on this ſubject, is that of Piſcator, who allows a literal reſurrection of the martyrs a thouſand years before the general judgment,

(1) See Mede's Apocalyptic Key, Daubuze on the Apocalypſe, Newton's Diſſertations on Prophecies. It would appear Auguſtine held an opinion ſimilar to this, but he afterwards renounced it as a hereſy.

judgment, but ſuppoſes they ſhall reign with Chriſt in heaven, not on the earth: But to account in that caſe for their being compaſſed about by Gog and his forces in their place of reſidence, requires an effort of genius beyond that of Dr. Burnet.

But the great majority of Chriſtians in all ages have maintained, and I think with reaſon, that the firſt reſurrection is a figurative expreſſion, intimating, that the ſaints of the Millennium ſhall have the ſpirit of the martyrs, the ſame temper and diſpoſition with the moſt approved followers of Chriſt in former ages.

To eſtabliſh the truth of this opinion, I offer the following arguments[1]; and I perſuade myſelf, that whoever will weigh them without prejudice or partiality, muſt be ſatisfied that the idea of a literal reſurrection, however qualified, is erroneous.

1. The language of the Apocalypſe is highly figurative. The reſurrection of the witneſſes, chap. xi. 11. is figurative, by conſent of all ſound interpreters, which affords a preſumption that the reſurrection of the martyrs may be ſo too.

2. The figure is not peculiar to the Apocalypſe. It is uſed repeatedly throughout the di-

(1) The arguments are taken chiefly from Whitby's Treatiſe of the True Millennium.

vine word, to denote either a deliverance from outward calamities, as Pſal. cxxxviii. 7. or a renovation of nature, which is a deliverance from the bondage of ſin, Eph. ii. 1. Now during the Millennium (as we ſhall preſently ſee) proſperity abounds after tedious calamities, righteouſneſs prevails after wickedneſs is ſuppreſſed. It is therefore, according to ſcripture phraſeology, fitly repreſented by a reſurrection.

3. They who contend for a literal reſurrection, as Mede, Daubuze, and Newton, acknowledge, that the converſion of the Jews will immediately precede that event; and the Apoſtle Paul intimates, that the converſion of the Jews ſhall be accompanied by an extenſive propagation of the goſpel among the Gentiles, Rom. xi. 12. But the events are repreſented both in the Old and New Teſtament by a reſurrection; while the phraſe is ſo qualified that you muſt underſtand it in a figurative ſenſe. Now, when the Apoſtle John uſes the ſame expreſſions to denote the ſame times and events, I think it not only reaſonable but neceſſary on the principles of ſound criticiſm, to take them in the ſame ſenſe, conſequently not in a literal, but a figurative ſenſe.

4. The expreſſions in this paſſage are ſo qualified, that they militate powerfully againſt a literal

literal reſurrection. "I ſaw the *ſouls* of them "that were beheaded for the witneſs of Jeſus, "—and they lived." The ſcriptures always deſcribe a literal reſurrection by the reviviſcency of the body, but never of the ſoul; becauſe on the principles of our religion, the ſoul dies not, the body only requires to be raiſed and revived. Again, this expreſſion readily ſuggeſts to us, perſons of a ſimilar temper and diſpoſition with the martyrs. John the Baptiſt is called Elias by the Old Teſtament prophets, becauſe he would appear in the ſpirit of Elias. The heretics in the days of the Apoſtles are termed Antichriſts, becauſe they had the ſpirit of the great Antichriſt foretold; ſo the ſaints, particularly the rulers, during the Millennium, are called the raiſed martyrs, becauſe they ſhall be eminently poſſeſſed of the ſpirit of the martyrs.

5. The opinion of a literal reſurrection, involves in it many tenets inconſiſtent with the teſtimonies of ſcripture, and the genius of the Chriſtian religion.

It is inconſiſtent with the happineſs of departed ſaints, who enjoy the beatific viſion of God in heaven; who "are abſent from the bo-"dy and preſent with the Lord;"—"who are "through faith and patience, now inheriting "the promiſes." Shall we eſteem it an additional happineſs, to quit the preſence of the Lord,

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Lord, for the ſociety of men? Is it deſirable for thoſe who have arrived at their heavenly Father's houſe to return again to the land of their ſojourning? Or ſhall we ſay, that God conſtrains them to return; then is it thus he rewards the integrity of his moſt faithful ſervants, to ſubject them to a ſecond period of difficulty and trial, while ordinary ſaints are admitted to uninterrupted happineſs at the conſummation of the firſt period: That difficulties occur after the Millennium, is evident from this, That Gog and Magog "compaſs the camp of the ſaints, "and the beloved city," Rev. xx.

It is inconſiſtent with the plain directions of our Lord and his Apoſtles. He commands us, "not to lay up treaſures for ourſelves on earth, "but to lay up our treaſures in heaven," Matth. vi. 19. The Apoſtle enjoins, "to ſet our affections on things above, not on things on the "earth," Col. iii. 2. But, if the rewards of Chriſt's followers, in whole or in part, were beſtowed on this earth, it would be lawful to lay up treaſures, and ſet our affections on things on this earth.

It is inconſiſtent with the accounts given us of the reſurrection, and the circumſtances that accompany it. The efficient cauſe of the reſurrection is Jeſus Chriſt, who ſhall then perſonally deſcend to the earth. "The Lord himſelf

"ſhall

"ſhall deſcend from heaven with a ſhout, with "the voice of the archangel, and with the "trump of God: and the dead in Chriſt ſhall "riſe firſt," 1 Theſ. iv. 16. "The Lord Jeſus "ſhall be revealed from heaven in flaming "fire," 2 Theſ. i. 7. If Chriſt deſcends not, there will be no reſurrection; beſides, the Millenarians apply the paſſages juſt quoted to the firſt reſurrection, and therefore acknowledge his deſcent. Now I aſk, whether he remains on earth from that period till the general reſurrection, or returns to heaven? If he remains on earth, he too muſt be compaſſed about by Gog and Magog, in the beloved city, which appears to me utterly inconſiſtent with his ſtate of exaltation, and the glory in which he would appear. The moſt ſenſible part of the modern Millenarians, have therefore renounced the idea of his perſonal preſence on earth. If he returns to heaven, he muſt deſcend again at the general reſurrection, which would make three ſeveral appearances of Chriſt on earth, in expreſs contradiction to what the Apoſtle has delivered: "Once hath he appeared to put away ſin by the "ſacrifice of himſelf,—and unto them that look "for him ſhall he appear the *ſecond* time, without "ſin unto ſalvation;" Heb. ix. 27, 28. Again, by the reſurrection the body is materially changed. "That which was ſown in weakneſs, diſ-

"honour,

"honour, and corruption, ſhall be raiſed in "power and glory, in incorruption: that which "was formerly a natural body, ſhall then be a "ſpiritual body," 1 Cor. xv. 42, 43, 44. Now, if the bodies of the Martyrs are not raiſed with theſe qualifications, the ſcripture doctrine of the reſurrection is contradicted. But if they are raiſed with theſe qualifications, the martyrs will have no occaſion for, nor find a reliſh in thoſe earthly bleſſings which the Millenarians have treaſured up for them.—If it be ſaid, that they are changed only in part by the firſt reſurrection, and ſhall undergo a ſecond change at the general reſurrection, that opinion likewiſe contradicts the ſcripture; for, "It is appointed unto all men *once* to die," Heb. ix. 27. but the martyrs would undergo a change ſimilar to death *twice*. Further the Apoſtle comprehends all that undergo any change by the general reſurrection in two claſſes; firſt, ſuch as are raiſed from their graves; and ſecondly, ſuch as are then living on earth, who ſhall undergo a change ſimilar to death. Now, if the martyrs are not included in the firſt claſs, they certainly are not in the ſecond; for the Apoſtle expreſsly declares, that they who ſhould be changed are ſuch as had not ſleeped, 1 Cor. xv. 51. which cannot apply to the raiſed martyrs.

In a word, the ſcriptures repreſent the reſurrection of the juſt, as performed ſuddenly. "In

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"a *moment*, in the *twinkling of an eye*, at the "laſt trump, (for the trumpet ſhall ſound, and "the dead ſhall be raiſed incorruptible, and "we ſhall be changed);" 1 Cor. xv. 52. But this repreſentation can by no means accord with the doctrine which makes the day of judgment to continue a thouſand years, and part of the juſt to be raiſed at the beginning, the reſt at the end of that period.

There are only two objections that deſerve to be examined, againſt a figurative explication of the firſt reſurrection. One is taken from theſe words: "But the reſt of the dead lived not a-"gain until the thouſand years were finiſhed," Rev. xx. 5. on which Daubuze obſerves, "The "words here, *the reſt of the dead*, ſhew that the "perſons before mentioned, as dead and living "again, were really dead." For if they were not, what occaſion was there to ſay, the reſt of the dead? "Here is plainly an oppoſition, or "rather exception, which admits of no equi-"vocation, out of a rule or aſſertion which "muſt be of the ſame kind; or elſe what need "is there of ſuch exception [1]." The force of this objection is clearly and candidly ſtated by Newton. "If the martyrs riſe only in a ſpiri-"tual ſenſe; then the reſt of the dead riſe only "in a ſpiritual ſenſe; but if the reſt of the "dead really riſe, the martyrs riſe in the ſame "manner."

(1) Daubuze on the Rev. p. 568.

"manner[1]." I allow the ground of this argument to be perfectly juſt, that the living martyrs are oppoſed to the "reſt of the dead," and muſt be taken in the ſame ſenſe, whether literal or figurative. But whereas Daubuze, Newton and others, take the phraſe, "reſt of the dead" in a literal ſenſe, I think theſe are forcible reaſons for taking it in a figurative ſenſe.

Firſt, The reſt (οἱ λοιποὶ) of the dead, refer to chap. xix 21. "the remnant (οἱ λοιποὶ) who were "ſlain with the ſword of him who ſat upon "the horſe, which ſword proceeded out of his "mouth." The remnant there can be no other than perſons having the ſpirit of Antichriſt, who were not deſtroyed either by the battle of Armageddon, or the wars conſequently upon it, but were worn out by the prevailing power of the goſpel, and ſo remained during the thouſand years dead; *i. e.* the ſpirit was extinct, and incapable of making any oppoſition to the truth; but at the end of the thouſand years, as Satan was looſed, ſo the ſpirit of Antichriſt formerly extinguiſhed, then revived, ſtirring up new troubles in oppoſition to the truth.

Secondly, That "the reſt of the dead," cannot apply, as Newton and others contend, to all mankind, except the martyrs raiſed at the general reſurrection, is evident from this, that the general

(1) Differt. on Prophecy, p. 333.

general reſurrection does not take place immediately after the thouſand years are finiſhed. "A "little ſeaſon," intervenes, Rev. xx. 3. It may be called little, in compariſon with the period immediately preceding, in which the martyrs reigned, and ſo may include ſome centuries: at any rate, the events which take place during that ſeaſon, as the going forth of Satan to deceive the nations,—his gathering of them from the four corners of the earth,—the preparation for and invaſion of the church by Gog and his followers, together with their deſtruction, neceſſarily require a conſiderable period of time for their accompliſhment. If, therefore, you take "the reſt of the dead" in a literal ſenſe, it is not true, that they lived immediately after the thouſand years were finiſhed. But if you take the phraſe in a figurative ſenſe, it is ſtrictly true, that thoſe who were ſlain by the ſword of him that ſat on the horſe, revived immediately after the thouſand years were finiſhed, in perſons of a ſimilar temper and diſpoſition; ſuch are Gog and his followers.

The ſecond objection of the Millenarians, is taken from theſe words: "This is the firſt reſur-"rection," Rev. xx. 5. on which Daubuze argues. "It is by all allowed, that the ſecond "reſurrection is of bodies; and if ſo, why not "alſo the firſt, ſince both are expreſſed in the

" like terms[1]." " We ſhould be cautious and " tender (ſays Newton) of making the firſt reſur- " rection an allegory, leſt others ſhould reduce " the ſecond into an allegory too[2]." " In anſwer I would obſerve, that the ſcriptures frequently mention the ſecond or new birth. The firſt birth is of the body. Is it neceſſary that the ſecond ſhould be ſo too? Will any man acquainted with the ſcriptures, put the queſtion now which Nicodemus formerly propoſed to our Lord? " How can a man be born when he is " old? Can he enter the ſecond time into his " mother's womb, and be born," John iii. 4. The ſecond birth is doubtleſs an allegory. But does it follow, that the firſt birth is an allegory too? The ſcriptures mention the ſecond death: now the firſt death is that of the body. But is it neceſſary that we underſtand the ſecond death of the body only? Does it affect the body in the ſame manner, by putting it in a ſtate of inſenſibility and putrefaction?—The terms firſt and ſecond, are uſed in ſcripture to diſtinguiſh ſubjects, which are in ſome reſpects ſimilar, but in others are very different, leſt we ſhould miſtake the one for the other; and ſo the term " firſt reſurrection" is uſed here, to ſhew that this part of the prophecy does not deſcribe ſuch a change as ſhall

(1) Daubuze on the Rev. p. 568.
(2) Diſſert. on Prophecy, p. 333.

ſhall take place at the general reſurrection. Again, it may ſignify, that as the firſt death is to wicked men an earneſt of and a preparatory ſtep to the ſecond death; ſo the firſt reſurrection is to good men an earneſt of and a preparatory ſtep to the general reſurrection. And from the whole tenor of ſacred writ, it appears, that a figurative, not a literal reſurrection, even a renovation of nature, qualifies men for happineſs at the ſecond reſurrection: "If Chriſt be in you, the ſpirit is life "becauſe of righteouſneſs, (this is the firſt re-"ſurrection); but if the Spirit of him that rai-"ſed up Jeſus from the dead dwell in you, the "Spirit ſhall alſo quicken your mortal bodies; "(this is the ſecond reſurrection,)" Rome. viii. 10, 11.

Now, what a renovation of nature is to every individual member of the church, the Millennial ſtate is to the whole church, an earneſt of and preparation for the glory of a future ſtate, by a powerful, vital, univerſal influence, of the Spirit of God.

SECTION III.

Characters of the Millennial Church.

When the Millennium is viewed by the light of ſcripture, without the colouring of Jewiſh fables, the dreams of enthuſiaſts, or the ſuppoſitions

fitions of ingenious men, the happineſs of that period appears to conſiſt in the following particulars:

1. An extenſive propagation of the goſpel. So that Chriſtianity ſhall be the eſtabliſhed religion of all the world, or (making ſome allowance for the highly figurative language of the prophets) at leaſt of the far greater part of it. The Jews ſhall be previouſly converted, as we have already ſeen: and as the rejection of them, was followed by an extenſive propagation of the goſpel among the Gentiles; ſo the receiving them again to be members of the church, ſhall be accompanied with a much greater enlargement of the kingdom of Chriſt. "If the fall "of them be the riches of the world, and the "diminiſhing of them the riches of the Gen-"tiles, how much more their fulneſs? If the "caſting away of them be the reconciling of "the world, what ſhall the receiving of them "be but life from the dead?" Rom. xi. 12. 15.

Many are the promiſes which intimate, that the Meſſiah's kingdom ſhall extend over all the earth, and theſe promiſes point to this particular period. "Aſk of me, and I ſhall give thee the "heathen for thine inheritance, and the utter-"moſt parts of the earth for thy poſſeſſion," Pſal. ii. 8. "All the ends of the world ſhall re-"member, and turn unto the Lord: and all the "kindreds

"kindreds of the nations ſhall worſhip before "thee," Pſal. xxii. 27. "God be merciful un- "to us,—that thy way may be known upon "earth, thy ſaving health among all nations. "God ſhall bleſs us: and all the ends of the "earth ſhall fear him," Pſal. lxvii. 1, 2. 7. "He "ſhall have dominion alſo from ſea to ſea, and "from the river unto the ends of the earth.— "Yea, all kings ſhall fall down before him: all "nations ſhall ſerve him.—Men ſhall be bleſſed "in him: all nations ſhall call him bleſſed," Pſal. lxxii. 8. 11. 17. "Thou ſhalt ariſe, and "have mercy upon Zion;—ſo the heathen ſhall "fear the name of the Lord, and all the kings "of the earth thy glory," Pſal. cii. 13. 15. "And it ſhall come to paſs in the laſt days, that "the mountain of the Lord's houſe ſhall be eſ- "tabliſhed in the top of the mountains, and "ſhall be exalted above the hills, and all na- "tions ſhall flow unto it[1], Iſa. ii. 2. "The Gen- "tiles ſhall come to thy light, and kings to the "brightneſs of thy riſing.—The abundance of "the ſea ſhall be converted unto thee, the for- "ces of the Gentiles ſhall come unto thee," Iſa. lx. 3. 5. "At that time they ſhall call Jeruſa- "lem the throne of the Lord, and all the na- "tions ſhall be gathered unto it, to the name of "the Lord, to Jeruſalem: neither ſhall they "walk

(1) Zech. ix. 10. Micah iv. 1, 2.

" walk any more after the imagination of their " evil heart," Jer. iii. 17. " The Gentiles ſhall " come unto thee from the ends of the earth, " and ſhall ſay, Surely our fathers have inherit- " ed lies, vanity, and things wherein there is no " profit," Jer. xvi. 19. " The ſtone that ſmote " the image became a great mountain, and fill- " ed the whole earth," Dan. ii. 35. " I ſaw " in the night viſions, and behold, one like the " Son of man;—and there was given him do- " minion, and glory, and a kingdom, that all " people, nations, and languages ſhould ſerve " him: his dominion is an evarlaſting dominion, " which ſhall not paſs away, and his kingdom " that which ſhall not be deſtroyed;—and the " kingdom, and dominion, and the greatneſs of " the kingdom under the whole heaven ſhall " be given to the people of the ſaints of the " moſt High, whoſe kingdom is an everlaſting " kingdom, and all dominions ſhall ſerve and o- " bey him," Dan. vii. 13, 14. 27. " The Lord— " will famiſh all the gods of the earth, and men " ſhall worſhip him, every one from his place, " even all the iſles of the heathen," Zeph. ii. 11. " I will turn to the people a pure language, " that they may all call upon the name of the " Lord, to ſerve him with one conſent," Zeph. iii. 9. " Thus ſaith the Lord of hoſts, It ſhall " yet come to paſs, that there ſhall come people,

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"and the inhabitants of many cities: And the "inhabitants of one city ſhall go to another, "ſaying, Let us go ſpeedily and pray before the "Lord, and to ſeek the Lord of Hoſts: I will "go alſo. Yea, many people, and ſtrong nations "ſhall come to ſeek the Lord of hoſts in Jeru-"ſalem, and to pray before the Lord," Zech. viii. 20, 21, 22. "And the Lord ſhall be king "over all the earth: in that day ſhall there be "one Lord, and his name one," Zech. xiv. 9. "From the riſing of the ſun, even unto the go-"ing down of the ſame, my Name ſhall be great "among the Gentiles, and in every place in-"cenſe ſhall be offered unto my Name, and a "pure offering; for my Name ſhall be great "among the heathen, ſaith the Lord of hoſts," Mal. i. 11. "And there were great voices in "heaven, ſaying, The kingdoms of this world "are become the kingdoms of our Lord, and of "his Chriſt, and he ſhall reign for ever and "ever," Rev. xi. 15.

II. The church at this period ſhall be united in the uſe of the ſame government and ordinances, in doctrine and diſcipline, ſo as to conſtitute one body. In proof of this aſſertion, obſerve, ſuch union actually ſubſiſted betwixt the ſeveral parts of the primitive church, though extenſively diffuſed over the earth. In conſequence of

of this union, the church is repreſented by the metaphor of a woman, Rev. xii. 1. During the reign of Antichriſt, this woman is "hid in the "wilderneſs;" that is, the church as a community is inviſible in the world. But the period of her ſtate in the wilderneſs, being limited to 1260 years, this implies, that at the cloſe of that period ſhe ſhall again be viſible as a community, conſequently united in the uſe of the ſame government and ordinances.

Again, the Millennial church ſhall be formed chiefly by the miniſtry of the converted Jews; "for out of Zion ſhall go forth the law, and "the word of the Lord from Jeruſalem," Iſa. ii. 3.; and they ſhall form the ſeveral churches converted by them, upon the plan of their own national church, being the model they received from God in the wilderneſs. This circumſtance was one great cauſe of the union which prevailed in the primitive church. All the Gentiles were converted by Jews, and when it is repeated immediately before, and during the Millennium, it ſhall occaſion a ſimilar union at that period.

The ſeveral texts which intimate that the Gentiles ſhall flow into Jeruſalem, Iſa. ii. 2. and lx. 1.—7. imply, not only that they ſhall be admitted members of the church, but likewiſe that they ſhall conſider the Jewiſh church

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as a centre of union, to which all controverſies ſhall be referred, and to whoſe deciſions they ſhall ſubmit. This was another circumſtance which prevented diviſion in the primitive church, as appears from the reference of the controverſy reſpecting circumciſion, Acts xv. 22.—30.

The reality and neceſſity of ſuch an union among the members of the Millennial church, is aſſerted by Zechariah, chap. xiv. 16, 17. "And "it ſhall come to paſs, that every one that is "left of all the nations which came againſt Je- "ruſalem, ſhall even go up, from year to year, "to worſhip the King, the Lord of hoſts, and "to keep the feaſt of tabernacles. And it ſhall "be, that whoſo will not come up of all the fa- "milies of the earth unto Jeruſalem to worſhip "the King, the Lord of hoſts, even upon them "ſhall be no rain." To keep the feaſt of tabernacles at Jeruſalem, according to the Moſaick inſtitution, at that period in which the church extends over all the earth, is obviouſly impoſſible, becauſe of the great diſtance of many places from Jeruſalem. By the feaſt of tabernacles, we are to underſtand in general, the goſpel-ordinances, ſo called, not only in alluſion to the Moſaick inſtitution, but in regard the Jews actually dwelt in tabernacles, in the wilderneſs of Aſſyria, when the knowledge of theſe ordinances is communicated to them, Hoſea

xii. 9. That "all the families of the earth "ſhall come to Jeruſalem to obſerve this feaſt." ſignifies, that the ſeveral nations of the world ſhall obſerve theſe ordinances, according to the plan delivered to the Jewiſh church; and the threatening to withhold rain from thoſe who do not comply, intimates, that the influences of the Spirit, (Pſal. lxxii. 6.), by which alone theſe ordinances are rendered profitable to the ſouls of men, ſhall be withheld from any people or party, who ſhall preſume to diſpenſe theſe ordinances in any other manner. The friendly intercourſe and ſpiritual communion which actually ſubſiſt betwixt the various members of the Millennial church, in conſequence of their union with each other, and with the Jewiſh church as their centre, is repreſented, Iſa. xix. 23.—25. "In that "day ſhall there be a highway out of Egypt to "Aſſyria, and the Aſſyrian ſhall come into "Egypt, and the Egyptian into Aſſyria; and the "Egyptians ſhall ſerve with the Aſſyrians. In "that day ſhall Iſrael be the third with Egypt, "and with Aſſyria, even a bleſſing in the midſt "of the land; whom the Lord of hoſts ſhall "bleſs, ſaying, Bleſſed be Egypt my people, "and Aſſyria the work of my hands, and Iſrael "mine inheritance."

III. The

III. The ſupport of civil government is another ingredient in the happineſs of the Millennial church. It is expreſsly promiſed, "Kings "ſhall be thy nurſing fathers, and their queens "thy nurſing mothers," Iſa. xlix. 23. "Their "kings ſhall miniſter unto thee," chap. lx. 10.

Civil government has in ſome meaſure ſupported the church, ever ſince Chriſtianity became the eſtabliſhed religion of the Roman empire. But I apprehend, that a material change will take place in the nature of civil government at the Millennium; that it ſhall be animated by the ſpirit of Chriſtianity, ſo that the ſupport afforded by it ſhall be more effectual for the welfare and proſperity of the church, than it had been at any former period. In all ages and nations, (except among the Jews during the time they were governed by a theocracy) the civil government has been animated by a ſpirit different from the ſpirit of the church. The ſpirit of civil government is ſubmiſſion to the civil ruler. The ſpirit of the church is ſubmiſſion to God in Chriſt. The end of the former is, to make men good members of ſociety in the preſent life; that of the latter is, to qualify men for being inhabitants of the city of God in a future life. By the former, theft, robbery, diſobedience to government, are ſeverely puniſhed, while atheiſm, infidelity and blaſphemy

blaſphemy are overlooked. It is obvious, that in thoſe times, when civil government was moſt friendly to the church, as in the age of Conſtantine and at the Reformation, ſtill it was animated by a different ſpirit. But at the Millennium, civil government ſhall be animated by the ſame ſpirit with the church of Chriſt, and ſhall hold the ſame ends in view, the glory of God, the honor of the Redeemer, and the eternal intereſts of mankind, maintaining peace and good order in ſociety, as means ſubſervient to theſe ends. The language of civil government to the church, when moſt friendly, has been hitherto no more than this: "Form laws againſt what-"ever is inimical to the enternal intereſts of the "ſubject, enforce thoſe laws, if it is neceſſary, "I will ſupport you." But the language of civil government at the Millennium will be: "I "am the ordinance of God, and the miniſter of "God, for good, I will form laws againſt what-"ever is inimical to the eternal intereſts of the "ſubject, I will enforce thoſe laws [1], ſerve God "in your deportment, preach the word, diſpenſe "the ordinances." But how does it appear, that civil

(1) The blaſphemer, (Lev. xxiv. 11.) and the Sabbath breaker, (Numb. xv. 33.) were both brought before Moſes, as the civil Magiſtrate. Their ſentence was pronounced by him, and their puniſhment executed by his orders.

civil government will undergo ſuch a change at the Millennium? It appears from Daniel, chap. ii. 35. The great image ſeen by Nebuchadnezzar in his dream, is the ſymbol of the four univerſal monarchies, or, in other words, of civil government, as a power diſtinct from, but coexiſtent with the church, at length the "ſtone cut out without hands," which repreſents the church, ſmote the image on the toes; "then was the iron, the clay, the braſs, the ſil-"ver, the gold broken to pieces together, and "became like the chaff of the ſummer threſh-"ing floors and the wind carried them away, "and no place was found for them." We are not to ſuppoſe with levellers, and ſome Millennarians, that civil government ſhall then ceaſe to exiſt, it is the ordinance of God, and neceſſary for maintaining order in the world; nor are we to imagine that it ſhall be ſwallowed up by the eccleſiaſtical government: That was the attempt of Antichriſt; but it is expreſsly ſaid, "no place was found for it;" meaning, (I apprehend) that it ceaſes to exiſt, as a power diſtinct from the church, being now animated by the ſpirit of the church, and holding the ſame ends in view, the glory of God, the honour of the Redeemer, and the eternal intereſts of mankind.

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This ſentiment is confirmed by Daniel, chap. vii. 27. "And the kingdom and dominion, "and the greatneſs of the kingdom under the "whole heaven, ſhall be given to the people of "the ſaints of the moſt High." If the ſaints ſhall govern the world, they muſt, as a body politic, be animated by the ſpirit of Chriſt, of which they individually partake. The ſaint diſcovers the ſpirit by which he is animated, in the government of his family; ſo God ſays of Abraham: "I know that he will teach his houſe-"hold my ſtatutes." By parity of reaſon, when the ſaints become a body-politic, they will transfer the ſpirit by which they are animated to the civil government.

We may infer this change likewiſe from Rev. xi. 15. "And the ſeventh angel ſounded; and "there were great voices in heaven, ſaying, "The kingdoms of this world are become the "kingdoms of our Lord, and of his Chriſt; and "he ſhall reign for ever and ever." If at the period ſpecified, Chriſt ſhall reign over the kingdoms of the world in a manner different from his mode of governing them at any former period, ſo as to claim a ſpecial intereſt in them, Is it not reaſonable to ſuppoſe, that he thus reigns, by infuſing his Spirit, which all along animated his church, (properly termed his kingdom),

dom), into the civil government, in the various kingdoms of the world?

This change in the civil government is fully eſtabliſhed by Rev. xx. 4. "I ſaw thrones, and "they ſat upon them, and judgment was given "unto them: and I ſaw the ſouls of them that "were beheaded for the witneſs of Jeſus;— "and they lived and reigned with Chriſt a thou- "ſand years." Thrones of judgment in ſcripture-language ſignify the civil government, ſo it is ſaid of Jeruſalem, "Here are ſet thrones of "judgment, the thrones of the houſe of David," Pſal. cxxii. 5. meaning the ſupreme council of the nation fixed at Jeruſalem by Jehoſhaphat, 2 Chron xix. 8. Martyrs are repreſented ſitting on theſe thrones of judgment, to intimate, that the civil governors of the period pointed out in the prophecy ſhall be animated by the ſpirit of the martyrs of Jeſus, not only as individuals, but as governors, that is, in their legiſlative and judicative capacities.

IV. A fourth character of the Millennium is, that all who profeſs Chriſtianity, or the far greater part of them[1], ſhall experience its vital power.

(1) That ſome perſons during the Millennium ſhall not experience the efficacy of divine grace, I gather from Ezek. xlvii. 11. The waters iſſuing from the ſanctuary, ver. 1.

power. In every former period, multitudes reconciled a profeſſion of Chriſtianity to the gratification of their own luſts and paſſions; nay, upon it has been grafted a ſyſtem of tyranny, idolatry and wickedneſs, the moſt odious the world ever beheld. But at the Millennium, the divine beauty and power of this religion ſhall be conſpicuouſly diſplayed in the conduct of thoſe who embrace it.

The influences of the Spirit ſhall be extenſively and abundantly beſtowed, the ordinances of religion ſhall be diligently and faithfully diſpenſed, and in conſequence multitudes ſhall be actually converted; for all this is repreſented to the prophet Ezekiel in a viſion, by the emblem of a "river iſſuing from the ſanctuary and entering into the ſea, which being brought forth into the ſea, the waters ſhall be healed. And it ſhall come to paſs, that every thing that liveth, which moveth, whitherſoever the rivers

ver. 1. certainly ſignify the extenſive and copious diffuſion of divine grace in the ordinances of religion, during the Millennium; but ſtill the "miry places thereof, and the mariſhes thereof, ſhall not be healed, they ſhall be "given to ſalt." Meaning, either that certain corners of the earth ſhall not receive the Chriſtian religion, or that ſome individuals ſhall not experience its vital power; and from Iſa. lxv. 20. "The ſinner being an hundred "years old ſhall be accurſed."

But what puts it beyond a doubt is, that the new Jeruſalem ſo glorioufly deſcribed, that many have ſuppoſed it to be the church triumphant, is, in reality, the national polity of the Jews during the Millennium. It is expreſsly called "the bride, the Lamb's wife," Rev. xxi. 9. and ſo muſt be the ſame with the Lamb's wife mentioned chap xix. 7. which I have already proved to be the Jewiſh nation converted. It only makes a part of the "new earth," chap. xxi. 1. that is, of the whole Chriſtian church ſpread throughout the world. It is called "the be-"loved city," and expreſsly diſtinguiſhed from "the camp of the ſaints," chap. xx. 9. ſo it muſt ſignify the Jewiſh church, diſtinct from the Gentile churches in communion with her. It is ſaid to "come down from God out of hea-"ven," chap. xxi. 2.—10. becauſe their polity is not contrived by human wiſdom, but received immediately from God; every part of it is according to the rule and meaſure delivered by him. It is ſaid to be built of precious ſtones, and gold, chap. xxi. 18.—21. to intimate, that it ſhall excel the contrivances of human wiſdom, on the ſubject of government, as far as a city built of gold and precious ſtones is ſuperior to the moſt finiſhed ſpecimens of human architecture. Similar metaphors have been uſed by the Old Teſtament prophets, to deſcribe the fu-

ture glory of the Jewiſh church. "I will lay "thy ſtones with fair colours, and lay thy foun- "dations with ſapphires. And I will make thy "windows of agates, and thy gates of carbun- "cles, and all thy borders of pleaſant ſtones," Iſa. liv. 11, 12[1].

The minutiæ of their polity, I pretend not to explain; however, it is clearly aſſerted, that their worſhip ſhall be ſpiritual; the material temple, the great glory of their ancient polity, ſhall not exiſt, nor ſhall the ſervice then practiſed be uſed. Such is the meaning of theſe expreſſions: "I ſaw no temple therein: for the "Lord God Almighty and the Lamb are the "temple of it, Rev. xxi. 22. And this repreſentation is perfectly conformable to that of the ancient prophets; for God intimates by the prophet Iſaiah, chap. lxvi 1, 2, 3. a renunciation of the material temple, with the ſacrifices offered on it, for the ſpiritual temple of the heart. "Thus ſaith the Lord, The heaven is my throne, "and the earth is my footſtool: where is the "houſe that ye build unto me? and where is "the place of my reſt? For all thoſe things hath "mine hands made, and all thoſe things have "been, ſaith the Lord: but to this man will I "look, even to him that is poor, and of a con- "trite ſpirit, and trembleth at my word. He that

(1) See alſo Jer. xxx. 16.—22. Chap. xxxiii. 17.—26,

"that killeth an ox, as if he ſlew a man; he "that ſacrificeth a lamb, as if he cut off a dog's "neck; he that offereth an oblation, as if he "offered ſwines blood; he that burneth in-"cenſe, as if he bleſſed an idol." True it is, that he intimates that the Jews would adhere to the temple-ſervice after God had aboliſhed it, and that for this reaſon, he would give them over to deluſion, and the puniſhments they fear-ed. "Yea, they have choſen their own ways, "and their ſoul delighteth in their abominati-"ons. I will alſo chooſe their deluſions, and "will bring their fears upon them," ver. 3, 4. But when they ſhall be reſtored from their diſ-perſion in the latter days, the Jews ſhall acqui-eſce in the renunciation of the temple-ſervice. "It ſhall come to paſs, when ye be multiplied "and increaſed in the land; in thoſe days, ſaith "the Lord, they ſhall ſay no more, The ark of "the covenant of the Lord; neither ſhall it "come to mind, neither ſhall they remember it, "neither ſhall they viſit it, neither ſhall that "be done any more," Jer. iii. 16.

But inſtead of the ceremonial law, God ſhall make with them a new and more ſpiritual co-venant. "Behold, the days come, ſaith the "Lord, that I will make a new covenant with "the houſe of Iſrael and with the houſe of "Judah; not according to the covenant that

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"I made with their fathers in the day that I "took them by the hand, to bring them out "of the land of Egypt; (which my covenant "they brake, although I was an husband unto "them, saith the Lord;) but this shall be the "covenant that I will make with the house of "Israel, After those days, saith the Lord, I will "put my law in their inward parts, and write "it in their hearts; and will be their God, and "they shall be my people," Jer. xxxi. 31.—33.

Their national church shall be remarkable for righteousness and holiness; into the new Jerusalem "shall in no wise enter any thing "that defileth, neither whatsoever worketh a-"bomination, or maketh a lie; but they which "are written in the Lamb's book of life," Rev. xxi. 27. So the prophets assert, "Open "ye the gates, that the righteous nation which "keepeth the truth may enter in," Isa. xxvi. 2. "Thus saith the Lord of hosts, the God of "Israel, As yet they shall use this speech in the "land of Judah, and in the cities thereof, "when I shall bring again their captivity, The "Lord bless thee, O habitation of justice, "and mountain of holiness," Jer. xxxi. 23. "Then shall Jerusalem be holy, and there shall "no strangers pass through her any more," Joel iii. 17. "The remnant of Israel shall not "do iniquity, nor speak lies; neither shall a "deceitful

" deceitful tongue be found in their mouth," Zeph. iii. 13. " Thus ſaith the Lord, I am " returned unto Zion, and will dwell in the " midſt of Jeruſalem; and Jeruſalem ſhall be " called, A city of truth; and the mountain " of the Lord of hoſts, the holy mountain," Zech. viii. 3. " Then will I ſprinkle clean " water upon you, and ye ſhall be clean: from " all your filthineſs, and from all your idols, " will I cleanſe you. A new heart alſo will I " give you, and a new ſpirit will I put within " you; and I will take away the ſtony heart out " of your fleſh, and I will give you an heart of " fleſh. And I will put my Spirit within you, " and cauſe you to walk in my ſtatutes, and ye " ſhall keep my judgments, and do them," Ezek. xxxvi. 25.—27. " And David my ſervant ſhall " be king over them; and they all ſhall have " one ſhepherd: they ſhall alſo walk in my " judgments, and obſerve my ſtatutes, and do " them," Ezek. xxxvii. 24.

The preſence of God which ſhall be given to the whole Chriſtian Church throughout the world, during the Millennium, ſhall be more eminently beſtowed on the Jewiſh church. When the Apoſtle ſaw the New Jeruſalem " coming " down from God, out of heaven," he " heard " a great voice out of heaven, ſaying, Behold, " the tabernacle of God is with men, and he " will

" will dwell with them, and they ſhall be his " people, and God himſelf ſhall be with them, " and be their God," Rev. xxi. 3. " The city " had no need of the ſun, neither of the moon " to ſhine in it; for the glory of God did light- " en it, and the Lamb is the light thereof," verſe 23. This likewiſe has been foretold by the prophets, " They ſhall dwell in the land that I " have given unto Jacob my ſervant, wherein " your fathers have dwelt.—Moreover, I will " make a covenant of peace with them.—And " will ſet my ſanctuary in the midſt of them " for evermore. My tabernacle alſo ſhall be " with them; yea, I will be their God, and " they ſhall be my people," Ezek. xxxvii. 25, 26, 27. " The ſun ſhall be no more thy light by " day, neither for brightneſs ſhall the moon give " light unto thee, but the Lord ſhall be unto thee " an everlaſting light, and thy God thy glory. " Thy ſun ſhall no more go down, neither " ſhall thy moon withdraw itſelf;—for the days " of thy mourning ſhall be ended," Iſaiah lx. 19, 20. " Thou ſhalt alſo be a crown of glory " in the hand of the Lord, and a royal diadem " in the hand of thy God," Iſa. lxii. 3. " They " ſhall be as the ſtones of a crown, lifted up as " an enſign upon his land," Zech. ix. 16. Theſe two laſt paſſages have the ſame meaning. They intimate that the Jewiſh church, upon their converſion

verſion and reſtoration, ſhall be as conſpicuous among the Gentile churches, as a crown is in the dreſs of a king, or as the precious ſtones which adorn the crown, and make the moſt brilliant figure in it.

The Gentile churches ſhall acknowledge the ſuperiority of the Jewiſh church, by receiving the ordinances of religion from her, and ſubmitting to her deciſions. "And the nations of them "which are ſaved, ſhall walk in the light of "it: And the kings of the earth do bring their "glory and honour into it. And the gates of it "ſhall not be ſhut at all by day; for there ſhall "be no night there. And they ſhall bring the "glory and honour of the nations into it," Rev. xxi. 24, 25, 26. "And the leaves of the "tree were for the healing of the nations," Rev. xxii. 2. This coincides exactly with the repreſentation of the Old Teſtament prophets. "Therefore thy gates ſhall be open continual-"ly, they ſhall not be ſhut day nor night, that "men may bring unto thee the forces of the "Gentiles, and that their kings may be brought. "For the nation and the kingdom that will not "ſerve thee, ſhall periſh: yea, thoſe nations "ſhall be utterly waſted. The ſons alſo of "them that afflicted thee, ſhall come bending "unto thee: and all they that deſpiſed thee, ſhall

"bow

"bow themſelves down at the ſoles of thy feet;
"and they ſhall call thee, The city of the Lord,
"the Zion of the holy One of Iſrael," Iſa. lx.
"11, 12. 14. "Their ſeed ſhall be known a-
"mong the Gentiles, and their offſpring among
"the people: all that ſee them ſhall acknow-
"ledge them, that they are the ſeed which the
"Lord hath bleſſed," Iſa. lxi. 9. "And thou,
"O tower of the flock, the ſtrong hold of the
"daughter of Zion, unto thee ſhall it come, e-
"ven the firſt dominion; the kingdom ſhall
"come to the daughter of Jeruſalem," Micah
iv. 8. During the Millennium, "the ſaints
"ſhall take the kingdom," *i. e.* the church uni-
verſally ſhall rule over the world; but in that
kingdom, the firſt dominion ſhall belong to
the Jewiſh church. "Thus ſaith the Lord of
"hoſts, In thoſe days it ſhall come to paſs, that
"ten men ſhall take hold out of all languages
"of the nations, even ſhall take hold of the
"ſkirt of him that is a Jew, ſaying, We will
"go with you; for we have heard that God is
"with you," Zech. viii. 23. Here the nature of
the dominion exerciſed by the Jewiſh church is
illuſtrated. It is not that of conquerors over re-
luctant ſubjects, but that of paſtors over a wil-
ling people, who ſubmit themſelves to their go-
vernment, from a conviction that God is emi-
nently

"rivers ſhall come, ſhall live: and there ſhall "be a very great multitude of fiſh, becauſe theſe "waters ſhall come thither; for they ſhall be "healed, and every thing ſhall live whither "the river cometh. And it ſhall come to paſs, "that the fiſhers ſhall ſtand upon it, from En-"gedi, even unto En-eglaim: they ſhall be a "place to ſpread forth nets, their fiſh ſhall be "according to their kinds, as the fiſh of the "great ſea, exceeding many," Ezekiel xlvii. 8, 9, 10[1].

The degree of knowledge beſtowed on the church ſhall be ſuperior to that ſhe enjoyed at any former period; "for the earth ſhall be full "of the knowledge of the Lord, as the waters "cover the ſea," Iſa. xi. 9. Hab. ii. 14. It ſhall not only be extenſive, but profound. "More-"over, the light of the moon ſhall be as the "light of the ſun, and the light of the ſun ſhall "be ſeven-fold, as the light of ſeven days," Iſa. xxx. 26. Chriſtianity ſhall then have due influence on the hearts and lives of men, producing its genuine fruits, righteouſneſs and true holineſs. "Truth ſhall ſpring out of the earth; "and righteouſneſs ſhall look down from hea-"ven.—Righteouſneſs ſhall go before him, and "ſhall ſet us in the way of his ſteps," Pſal. lxxxv. 11.

(1) See the ſame emblem uſed, Joel iii. 18. Zech. xiv. 8. Rev. xxii. 1, 2.

11. 13. "The parched ground ſhall become "a pool, and the thirſty land ſprings of water. "—And an high-way ſhall be there, and a way, "and it ſhall be called, The way of holineſs; "the unclean ſhall not paſs over it; but it ſhall "be for thoſe: the way-faring men, though "fools ſhall not err therein," Iſa. xxxv. 7, 8. This is the period of which it is ſaid, "All thy "children ſhall be taught of the Lord," Iſa. liv. 13. "Thy people alſo ſhall be all righteous," Iſa. lx. 21. "I will put my law in their in- "ward parts and write it in their hearts.—And "they ſhall teach no more every man his neigh- "bour, and every man his brother, ſaying, "Know the Lord: for they ſhall all know me "from the leaſt of them unto the greateſt of "them, ſaith the Lord," Jer. xxxi. 33, 34.

The holineſs of that period ſhall correct luxury and exceſs; perſons of ſuperior rank and riches ſhall not abuſe their dreſs and equipage, to gratify pride and vanity, nor the abundance of their tables, to promote gluttony, drunkenneſs and luſt. Such is the ſentiment conveyed by the prophet Zechariah, chap. xiv. 20, 21. "In that day ſhall there be upon the bells of "the horſes, HOLINESS UNTO THE LORD; and "the pots in the Lord's houſe ſhall be like the "bowls before the altar. Yea, every pot in Je- "ruſalem and in Judah ſhall be Holineſs unto "the

" the Lord of hoſts; and all they that ſacrifice, " ſhall come and take of them, and ſeeth there- " in: and in that day there ſhall be no more " the Canaanite in the houſe of the Lord of " hoſts;" that is, the equipage allowable to diſtinguiſh perſons of ſuperior rank ſhall be conſecrated to God, as much as the mitre of the high prieſt [1]. The meat and drink of their tables ſhall be as ſacred to God's glory, as the meat and drink offering preſented in bowls before the altar. All ranks ſhall eat and drink to the glory of God [2]; and the ceremonial holineſs, conſiſting in the diſtinction of meats, ſhall be done away. At that time no hypocrite or profane perſon [3] ſhall be a member of the church of God.

V. A univerſal peace eſtabliſhed throughout the world, is another character of the Millennium

(1) On the high prieſt's mitre was a plate of gold, on which the words, "Holineſs to the Lord," were engraved, Exod. xxvi. ii. 36.

(2) The precept is already given to Chriſtians, 1 Cor. x. 31. then it ſhall be obeyed univerſally.

(3) Canaanite ſignifies Merchant, and ſo repreſents hypocrites, who make a traffic of religion. It is likewiſe the proper name of the uncircumciſed, expelled before the Iſraelites, and ſo may ſignify perſons openly profane. I have included both meanings in the paraphraſe.

nium, which diſtinguiſhes it from every former period. "He maketh wars to ceaſe unto the "end of the earth; he breaketh the bow, and "cutteth the ſpear in ſunder, he burneth the "chariot in the fire," Pſal. xlvi. 9. "And "he ſhall judge among the nations, and ſhall "rebuke many people; and they ſhall beat "their ſwords into plow ſhares, and their ſpears "into pruning hooks: nation ſhall not lift up "ſword againſt nation, neither ſhall they learn "war any more," Iſa. ii. 4. Micah iv. 3, 4. "I will break the bow, and the ſword, and the "battle out of the earth, and will make them "to lie down ſafely," Hoſea ii. 18.

This peace is the conſequence of his government, who teaches univerſal rectitude, by which the privileges of each individual are ſecured, without encroachment on thoſe of one another. "In his days ſhall the righteous flouriſh; and "abundance of peace ſo long as the moon en-"dureth," Pſal. lxxii. 7. It is the native fruit of that religion which corrects the fierce paſſions of men, by inculcating univerſal love. "From whence come wars and fightings among "you? Come they not hence, even of your "luſts that war in your members?" Theſe fierce paſſions transform men into wild beaſts, that delight in tearing one anothers bowels. But at the Millennium, the diſpoſition of theſe

wild

wild beaſts ſhall be changed. "The wolf alſo "ſhall dwell with the lamb, and the leopard ſhall "lie down with the kid: and the calf, and the "young lion, and the fatling together, and a "little child ſhall lead them. And the cow "and the bear ſhall feed; their young ones "ſhall lie down together: and the lion ſhall "eat ſtraw like the ox. And the ſucking child "ſhall play on the hold of the aſp, and the "weaned child ſhall put his hand on the cock-"atrice den. They ſhall not hurt nor deſtroy "in all my holy mountain: for the earth ſhall "be full of the knowledge of the Lord, as the "waters cover the ſea," Iſa. xi. 6.—9.

VI. Another ingredient in the happiness of the Millennial church is, great abundance of temporal mercies. This is repeatedly predicted. "Then ſhall he give the rain of thy ſeed, that "thou ſhalt ſow the ground withal, and bread "of the increaſe of the earth, and it ſhall be "fat and plenteous: in that day ſhall thy cattle "feed in large paſtures. The oxen likewiſe, "and the young aſſes that ear the ground, ſhall "eat clean provender, which hath been win-"nowed with the ſhovel and with the fan," Iſa. xxx. 23, 24. "Therefore they ſhall come "and ſing in the height of Zion, and ſhall flow "together to the goodneſs of the Lord, for "wheat,

" wheat, and for wine, and for oil, and for the " young of the flock, and of the herd: and " their ſoul ſhall be as a watered garden, and " they ſhall not ſorrow any more at all," Jer. xxxi. 12. " And I will make them, and the " places round about my hill, a bleſſing; and I " will cauſe the ſhower to come down in his " ſeaſon; there ſhall be ſhowers of bleſſing. " And the tree of the field ſhall yield her fruit, " and the earth ſhall yield her increaſe," Ezek. xxxiv. 26. 27. " Behold, the days come, ſaith " the Lord, that the plowman ſhall overtake " the reaper, and the treader of grapes him " that ſoweth ſeed, and the mountains ſhall " drop ſweet wine, and all the hills ſhall melt," Amos ix. 13. " The ſeed ſhall be proſperous, " the vine ſhall give her fruit, and the ground " ſhall give her increaſe, and the heavens ſhall " give their dew, and I will cauſe the rem- " nant of this people to poſſeſs all theſe things," Zech. viii. 12.

It muſt be allowed theſe prophecies are applicable chiefly to the Jews, but they all refer to that period in which the Jews make a part of the Millennial church. We may therefore infer, that they repreſent the condition of all who partake of the ſame ſpiritual bleſſings with them. This is certainly implied in the expreſſions of the prophet Ezekiel juſt quoted, " I will make " them,

"them, (the Jews), and the places round about "my hill, (the whole Gentile church), a bleſ- "ſing."

We need not have recourſe to that miraculous fruitfulneſs of the earth which Papia feigned, in order to fulfil this prophecy. Plenty is the natural conſequence of the moral change which takes place in the world at the Millennium. The univerſal righteouſneſs of that happy period will prevent deſpotiſm in government, anarchy in the people, as well as the devaſtations of war, by which the earth is left uncultivated, or its produce is deſtroyed. The religion of that period will civilize ſavages, and deſtroy among civilized nations the numerous occupations that miniſter ſolely to the lawleſs paſſions of men, thus directing a great multitude of the human race to the uſeful arts of agriculture, who had been formerly idle, and a burden upon the labour of others. The love univerſally felt and practiſed in that period, will lead thoſe who have abundance, to diſtribute cheerfully and freely to the neceſſities of thoſe who may be in need.

Even inclement ſeaſons, which have ſo frequently occaſioned ſcarcity and famine, can have no place at the Millennium; for theſe are puniſhments inflicted by the moral Governor of the world, for the violation of his laws, but in that

that happy period, when men are made ſubject to the laws of God, in heart and life, there will be no occaſion for ſuch puniſhments. On the contrary, tokens of his good will, in ſending favourable ſeaſons, and in bleſſing the produce of the earth, are expreſsly promiſed. Now, by withholding his bleſſing, "He turneth a "fruitful land into barrenneſs, for the wicked-"neſs of them that dwell therein." Whereas by beſtowing it, "He turneth the wilderneſs "into a ſtanding water, and dry ground into "water-ſprings: And there he maketh the "hungry to dwell: that they may prepare a "city for habitation. And ſow the fields, and "plant vineyards; which may yield fruits of "increaſe. He bleſſeth them alſo, ſo that they "are multiplied greatly: and ſuffereth not their "cattle to decreaſe," Pſal. cvii. 34.—38.

VII. The laſt character of the Millennium I ſhall mention is, that the Jewiſh church ſhall then make the moſt conſpicuous figure in the Chriſtian world. This character is clearly deducible from the circumſtances already mentioned. It is the natural conſequence of their extraordinary converſion, their being trained by God in the wilderneſs, their being employed as his inſtruments to puniſh the enemies of religion, and as his miſſionaries to convert the nations.

But

nently present with their nation'. When the account given of the Millennial church is viewed

(1) When the conduct of Divine Providence to the Jewiſh nation in paſt ages, is viewed in conjunction with the promiſed ſuperiority of their church in future times, ſome may be led to charge the Deity with partiality. In order to remove that prejudice, obſerve, that the Jews were originally ſeparated from the other nations of the world, as being the progenitors of the Saviour of mankind, and the truſtees of the oracles of God, containing the knowledge of that Saviour. Their ſeparation until the appearance of Chriſt, was abſolutely neceſſary, to afford rational and convincing evidence to the other nations of the world, as to the perſon of the Saviour, and the truths they ought to believe concerning him. It was therefore no leſs beneficial to us, than to them. The conduct of Divine Providence to their nation, during the period that elapſes betwixt the appearance of Chriſt and their future reſtoration, does by no means favour of partial kindneſs. They are expelled from their land, diſperſed among the nations, perſecuted and deſpiſed every where, retaining their infidelity, yet preſerved a ſeparate people. But all this is intended as much for the benefit of the other nations, as for their own inſtruction. Their calamities, their preſervation, and their obſtinate infidelity, are all foretold in the prophecies; their ſtate being according to the repreſentation given, affords a direct demonſtration of the truth of God's word; and t[illegible] demonſtration aſcertains to the rational mind the reality of thoſe things revealed in the same word, which are beyond the reach of our bodily ſenſes. Their infidelity, in a particular manner, gives force to our application of the

ed in the ſcriptural light, it furniſhes no pretext for the dangerous errors which enthuſiaſts

prophecies concerning the Meſſiah. Had the Jews, as a nation, believed on Chriſt, when he firſt appeared, infidels would have cried out, Colluſion; and aſſerted, that the prophecies were penned after the event: But in regard they then were, and ſtill are his bittereſt enemies, and at the ſame time were the truſtees of the oracles concerning him, we may be aſſured they would permit nothing to be aſſerted favourable to his cauſe. Theſe oracles, therefore, have to us all the force of the evidence given by an enemy, in favour of the cauſe he oppoſes.

Their future converſion and reſtoration is calculated as much for the benefit of the other nations of the world, as for their own advantage. Theſe events, when accompliſhed, ſhall not only give additional force to the evidence ariſing from prophecy, but ſhall likewiſe animate their love more abundantly, and raiſe their zeal to a pitch beyond other nations, while the deſign of this is to qualify them for propagating the goſpel throughout the world. They are now in the furnace of affliction; hereafter they ſhall enjoy a far greater proſperity than their fathers, and dwell together in the love of God. Theſe changes are intended to temper them, as inſtruments for the work to which God has appointed them; and in theſe changes, therefore, God diſcovers as great a regard for the work, as for the inſtrument, for the other nations of the world, as for them. When we view the matter thus, inſtead of ſuſpecting partiality, we have reaſon to admire the evidences of infinite wiſdom and paternal love, which God manifeſts to us, in his dealings with them. "O the depth of the riches both of the wiſ-
"dom and knowledge of God! How unſearchable are his
"judgments, and his ways paſt finding out!" Rom. xi. 33.

aſts have grafted upon it; nor does it contain any thing contrary to the analogy of faith, but rather affords a ſolid ground of conſolation, for thoſe who are intereſted in the ſucceſs and proſperity of the church of Chriſt. For the preſent, as in times paſt, men of wit may employ their talents to ridicule,—men of power, their influence to oppoſe,—corrupt churchmen may pervert,—and profligate Chriſtians diſgrace the religion of Jeſus Chriſt. But the time is faſt approaching, when God himſelf ſhall ſet all to rights. Religion ſhall be had in honour. Truth and righteouſneſs ſhall prevail, in defiance of the oppoſition of earth and hell. Such as are faithful witneſſes to the truth, however unſucceſsful in their day and generation, have the conſolation to think, that when they ſhall be reaping the reward of their fidelity, in the higher Houſe, the doctrines they taught, and the prayers they offered, ſhall have their full effect on generations yet unborn.

As this view of the Miſſennium, unfolds the ſeveral repreſentations of ſcripture concerning it; ſo there is nothing in it improbable, or beyond what we may reaſonably expect from the demonſtrations of divine power, already manifeſted in the diſpenſations of grace, and the conduct of providence. If we conſider the powerful effect produced by means ſeemingly inade-

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quate, in the firſt ages of Chriſtianty; if we reflect that a few illiterate fiſhermen, teaching naked truths, without eloquence to perſuade, or power to oblige men to receive them, triumphed over the prejudices of the Jews, and the enmity of the Gentiles; broke down the bulwarks of ſuperſtition and prieſtcraft; reſiſted the utmoſt force of a warlike empire exerted to ſuppreſs them, and induced multitudes to receive the truth in the remoteſt corners of the earth; it cannot appear improbable, that by a greater exertion of the ſame divine power, at the period which God hath appointed, the truth ſhall ſpread more extenſively, and operate more effectually on thoſe who receive it. Again, if we reflect, that the greateſt empires have had their fall; particularly, that the laſt and moſt powerful, which fondly vaunted itſelf to be eternal, has been diſſolved by his command, "who hiſſeth "from afar, and the nations of the earth obey "him." Is there any thing unreaſonable in ſaying, that the mightieſt empires now on earth, whether Pagan, Mahometan, or Popiſh, are feeble barriers againſt the power of that ſtone cut out without hands, which ſhall reduce them to duſt, and become a mountain to fill the whole earth.

CHAP.

CHAPTER VIII.

Of the Events which ſhall take place, from the cloſe of the Millennium, to the great Day of Judgment.

SECTION I.

The Invaſion of the Church by Gog.

THE happineſs of the church, after the union of Jews and Gentiles into one body, continues a thouſand years uninterrupted. There is notwithſtanding reaſon to ſuppoſe, that certain countries, or at any rate, individuals remain all along ſtrangers, to the vital influence of the truth. Theſe are, "the miry places not healed by the "river that iſſued from the ſanctuary," Ezek. lxvii. 11. It may happen too, that the long continued proſperity of that period, ſhall, towards the cloſe, multiply worldly minded perſons, within the pale of the church; for it is certain, that of ſuch the army of Gog conſiſts, as we ſhall preſently ſee: "and when the thouſand years "are expired, Satan ſhall be looſed out of his "priſon, and ſhall go out to deceive the na- "tions which are in the four quarters of the "earth, Gog and Magog, to gather them toge- "ther to battle; the number of whom is as the "ſand

"ſand of the ſea. And they went up on the "breadth of the earth, and compaſſed the camp "of the ſaints about, and the beloved city: and "fire came down from God out of heaven, and "devoured them," Rev. xx. 7.—9. This account is ſhort, becauſe the ſame enemy of the church, had been already largely deſcribed by the Old-Teſtament prophets. This ſerves chiefly to note the time of his appearance in the world.

The prophet Ezekiel gives a minute account of the enemy by the ſame name, chap. xxxviii. and xxxix. throughout. No doubt ſome of the moſt eminent commentators on the Apocalypſe, as Mede and Newton, apply the deſcription of the prophet to a different period, and to quite another perſon than this mentioned by the Apoſtle: However, a minute examination and compariſon of both paſſages, muſt convince the unprejudiced that they refer to the ſame perſon.

1. The prophet repeatedly enforces on Judea, that a long period of time ſhould intervene betwixt the prediction and the accompliſhment of it. "After many days thou ſhalt be viſited: in "the latter years thou ſhalt come into the land," (Ezek. xxxviii. 8.) "It ſhall be in the latter "days," ver. 16. "Art thou he of whom I have "ſpoken in old time by my ſervants,—which "propheſied in thoſe days many years, that I "would bring thee againſt them?" ver. 17. Gog and his army are "to come up againſt the peo-

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" ple of Iſrael, as a cloud to cover the land" of Judea, ver. 16. And this circumſtance not only refutes the application of the prophecy to times and events already paſt, but likewiſe directs our attention to the laſt event predicted, that which immediately precedes the general reſurrection, and laſt judgment, with which the apoſtle has explicitly connected it.

2. The prophet carefully notes another circumſtance relative to the time of Gog's appearance, that the Jews ſhould then be in poſſeſſion of their own land, after a long diſperſion. " Thou ſhalt come into the land that is brought " back from the ſword, and is gathered out of " many people, againſt the mountains of Iſrael, " which have been always waſte: but it is " brought forth out of the nations," Ezek. xxxviii. 8. " to turn thine hand upon the deſo- " late places that are *now inhabited*, and upon " the people that are *gathered out* of the na- " tions," ver. 12. This circumſtance, in conjunction with that mentioned in the preceding paragraph, clearly demonſtrates, that the prophet has an eye to the re-ſettlement of the Jews in their own land, after their preſent diſperſion. Now, from the time the Jews go up to take poſſeſſion of their native land, until the day of judgment, the Apocalypſe ſhews, that no memorable battle is fought betwixt the members of the church and her enemies, excepting two, the bat-

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tle of Armageddon immediately before the Millennium, and the battle of Gog and Magog immediately after it; therefore, the Gog and Magog of Ezekiel, muſt refer to one or other of theſe. But there are other circumſtances in the relation, which effectually prevent the application of it to the battle of Armageddon; and therefore the Gog and Magog of Ezekiel, and of St. John, muſt be the ſame.

Firſt, The prophet repreſents the Jews in poſſeſſion of their land previous to the invaſion of Gog; but they only take poſſeſſion by the battle of Armageddon, and were not in poſſeſſion before it was fought.

Secondly, He repreſents them as dwelling at eaſe, not dreading an enemy, nor prepared for an attack; "And thou ſhalt ſay, I will go up "to the land of unwalled villages; I will go to "them that are at reſt, that dwell ſafely, all of "them dwelling without walls, and having neither bars nor gates," Ezek. xxxviii. 11. This can by no means apply to Armageddon, for at that time they are repreſented as being aware of the preparation of their enemies; yea, as being trained up and employed as the inſtruments in God's hand, to ſubdue them.

Thirdly, He repreſents them as wealthy, poſſeſſed of cattle and goods in abundance. "To "turn their hand upon the people which have "gotten

"gotten cattle and goods, that dwell in the "midſt of the land, haſt thou gathered thy com-"pany to take a prey? to carry away ſilver and "gold, to take away cattle and goods, to take "a great ſpoil, Ezek. xxxviii. 12, 13. All this ſuppoſes them to have been long in poſſeſſion of their own land. Both the ſacred and the prophane hiſtorians ſhew, that wealth is not the attainment of an infant ſtate; it is a bleſſing acquired by a courſe of years. This repreſentation, therefore, cannot apply to the battle of Armageddon.

Fourthly, The prophet repreſents the Jews on the defence in the invaſion of Gog, and their enemies on the offenſive. This is obvious from the whole ſtrain of the narrative; but in the battle of Armageddon, the enemies of the church are on the defence, (ſee vial 6.) and the Jews on the offenſive, (ſee Rev. xix. 11.); therefore, the Gog of Ezekiel, and the battle of Armageddon cannot relate to the ſame event.

But all theſe circumſtances fitly apply to the Gog and Magog of St. John. The time of their invaſion is at the end of the Millennium, when the Jews have been a thouſand years in poſſeſſion of their native land. During all that period, univerſal peace prevails, and therefore they dread no enemy;—outward proſperity abounds, and therefore they have cattle and goods; love and communion ſubſiſt betwixt them and the

Gentile church, and therefore they are not diſpoſed to make any hoſtile attack.

Biſhop Newton allows, that the prophecy of Ezekiel and this of St. John, remain yet to be accompliſhed, and cannot be abſolutely certain, that they may not both relate to the ſame event, but thinks it more probable that they relate to different events[1]. I ſhall juſt glance at his reaſons, "The one is expected to take effect be-"fore, but the other will not take effect till af-"ter the Millennium." To this a ſufficient anſwer has been given in the obſervations already made, on the time of Gog's appearance. "Gog and Magog are ſaid expreſsly to come "from the north quarters and the north parts; "but in St. John, they come from the four quar-"ters, or corners of the earth. Gog and Ma-"gog, in Ezekiel, bend their forces againſt the "Jews reſettled in their native land; but in St. "John, they march up againſt the ſaints, and "church of God in general."

Theſe circumſtances do not contradict but illuſtrate each other. Some of thoſe which the Prophet had omitted, the Apoſtle mentions; and others which the Prophet had mentioned, the Apoſtle omits. May we not ſuppoſe, that the leader of this vaſt army comes from the north quarters, and yet that multitudes of a ſimilar ſpirit

(1) Newton's Diſſ. on Prophecies.

rit join his ſtandard from the four corners of the earth? In fact, the countries from which his followers come, according to the Prophet, are ſituate with reſpect to Judea to the four quarters of the earth. Is it not reaſonable to expect, that ſo immenſe an army ſhall lay waſte an extenſive territory, and of courſe harraſs the church in many places, and yet their chief deſign may be againſt, and their final overthrow may take place in the land of Judea? So far is the Apoſtle from contradicting the relation of the Prophet in this reſpect, that he expreſsly mentions their compaſſing about the beloved city, that is, the Jewiſh church. The learned prelate proceeds: "Gog and Magog, in Ezekiel, are with very "good reaſon ſuppoſed to be the Turks, but the "Turks are the authors of the ſecond woe, and "the ſecond woe is paſſed before the third woe, "and the third woe long precedes the time here "treated of." This argument is certainly concluſive againſt the exiſtence of the Ottoman empire, at the period in which St. John repreſents Gog and Magog compaſſing about the beloved city. But the very good reaſons which induce him to ſuppoſe Gog and Magog in Ezekiel, to repreſent the Turks, I ſee not.

The thirty-third chapter of Iſaiah throughout, refers to this invaſion of Gog. My reaſons for this opinion are the following, of which the reader

reader may judge: 1. It cannot apply to Sennacherib's invasion in a strict and literal sense; because, verses 5, 6. contain expressions too lofty to suit Hezekiah's government, but they are strictly true of Christ's. Again, in verses 21, 22, 23, 24. we have the language in which the Prophets uniformly describe the happiness of the latter times; but what connection can be traced betwixt the destruction of Sennacherib's army, and the glory of the Millennium? Whereas the destruction of Gog's army and the Millennium, are closely connected.—2. The connection of this with the preceding chapter, lead me to apply it to Gog. The former chapter concluded with an account of the Millennium; this describes an invasion of Judea posterior to it, precisely agreeing to the account in the Apocalypse, that when the thousand years are expired, Gog leads his army against the beloved city.—3. All the circumstances agree to Gog's invasion. This is a sudden attack with the sword, verses 1. and 8. compared with Ezek. xxxviii. 9. 15, 16. and Rev. xx. 8. The invasion is undertaken to gather spoil from the peaceable habitations of the church. Compare ver. 1. with Ezek. xxxviii. 11, 12. Yet the attempt shall end in making the invaders a spoil to the people of God, ver. 1. 4. with Ezek. xxxix. 10. God's hand is visible in their destruction, and their punishment is partly by fire, ver. 3. 10, 11, 12. Ezek. xxxviii. 22. and Rev. xx. 9.

After

After the deſtruction of Gog, the church, at leaſt that of the Jews, enjoys an uninterrupted calm, till the day of judgment! Compare ver. 10. with Ezek. xxxix. 22.

Another paſſage which appears to me to refer to the invaſion of Gog is, Zech. xiv. 1, 2, 3. The Prophet having mentioned an attack upon Jeruſalem, and the conſequences, promiſes that God ſhall interpoſe for the deliverance of his people, in the ſame manner that he interpoſed on a former occaſion. "As when he fought in "the day of battle;" the former battle to which the reference is made being likewiſe future, the Prophet begins to deſcribe it, as well as what precedes and follows after it, from verſe 4. to the cloſe. The circumſtances mentioned clearly ſhew, that the battle to which he alludes, is that of Armageddon: Now the only battle poſterior to Armageddon, is that of Gog and Magog: therefore the battle firſt mentioned; and referring to Armageddon as a prior event, muſt be that of Gog and Magog.

When we compare theſe paſſages, and receive their united light, we have as diſtinct a view of this laſt perſecution as we could reaſonably expect or deſire, of an event not accompliſhed.

The agents in this perſecution are diſtinctly noted. The great inviſible adverſary is the firſt mover of this, as of every former perſecution, while the Sovereign Ruler ſees meet to permit

permit this laſt effort of the enemy, by taking off the reſtraint under which he was laid for a ſeaſon, (Rev. xx. 7.) not only to try the faith and patience of his people, but likewiſe to ſeparate the chaff from the wheat. It appears clearly, that the church had much declined by long continued proſperity, and harboured multitudes of hypocritical profeſſors in her boſom, for theſe lay hold of the firſt opportunity that offers, to throw off the maſk, and join the ſtandard of an enemy againſt her.

As to the viſible agents, the leader of the army in this expedition is deſcribed by the country in which he reſides, and his occupation: "Gog, in the land of Magog, the chief "prince of Meſhech and Tubal," Ezek. xxxviii. 2. The inſpired writers commonly denominate nations by the names of their progenitors, and countries by the names given them on the firſt partition of the earth betwixt the ſons of Noah. Now, it appears from Geneſis, chap. x. 2. that Magog, as well as Meſhech and Tubal, were ſons of Japhet an, d all the learned agree, that they originally ſettled in the neighbourhood of each other, to the eaſt and north-eaſt of the Euxine Sea, and that Magog is the father of the Scythians and Tartars. It appears to me, that the intention of the prophecy is to ſhow, that ſome adventurous Tartar prince reſiding near the Euxine Sea, and reigning over the

the neighbouring countries, ſhall at the end of the Millennium, ſet up the ſtandard of rebellion againſt the church. But we are carefully to obſerve, that beſides his natural ſubjects, he is joined by malcontents, from all the corners of the earth. So the Apoſtle ſays expreſsly, (Rev. xx. 8.) and the prophet Ezekiel ſays as much by implication; for he enumerates, not only "Gomer and his bands, Togarmah and his "bands, out of the north quarters;" but he likewiſe mentions Perſia, Ethiopia, and Lybia, countries widely diſtant from each other, and from the land of Magog, and with reſpect to Judea, ſituated at the four quarters of the earth.

The motives which animate theſe enemies of the church are various. The grand adverſary, under the influence of the old enmity, endeavours, in this laſt effort to ſuppreſs religion by open violence, not to undermine it as formerly, by the beaſt and falſe prophet[1].

The

(1) The lateſt Popiſh writers on the ſubject of Antichriſt, apply the prophecy concerning Gog in Ezekiel to Antichriſt, and triumph in it, as containing an ample vindication of the Papacy; for Gog appears to be an individual, not a ſucceſſion of individuals; an Aſiatic, not an European prince; an open, not a ſecret enemy of religion. But the anſwer is eaſy; Antichriſt and Gog, though both enemies to religion, are very different powers, riſing in very different ages of the world, the appearance of the laſt diſtant from the final fall of the firſt 1000 years.

The leader of this expedition appears to be chiefly under the influence of covetouſneſs. "Thou ſhalt ſay, I will go to them that are at "reſt,—to take a ſpoil, and to take a prey; to "turn thine hand upon the people,—which "have gotten cattle and goods.—The mer-"chants of Tarſhiſh ſhall ſay unto thee, Art "thou come to take a ſpoil? haſt thou gathered "thy company to take a prey? to carry away "ſilver and gold, to take away cattle and goods, "to take a great ſpoil," Ezek. xxxviii. 11, 12, 13. The multitudes who join his ſtandard from all corners, beſides the expectation of booty, ſeem to be actuated by reſentment againſt the diſcipline of the church. It would appear, they conſider themſelves oppreſſed by the reſtraints of religion, and have recourſe to him for protection. This is implied in the Prophet's ironical addreſs to the leader, "Be thou "a guard unto them," ver. 7. The holineſs and happineſs of the Millennial ſtate, cannot permit any ſpecies of oppreſſion; if therefore the followers of Gog claim his protection to deliver them from the dominion of the church, it muſt be a deſire to be ſet free from the reſtraints of religion. No oppreſſion is ſo grievous to an unſanctified heart, as that which ariſes from the purity of Chriſtianity. A deſire to ſhake off this yoke, is the true cauſe of that oppoſition

poſition Chriſtianity has met with from the world in every period, and will, it is moſt likely, be the chief motive to influence the followers of Gog in his time. It would appear, that all parties joining in this expedition are encouraged, by the hope of obtaining an eaſy conqueſt; a ſentiment they would readily adopt from the ſtate of the church a thouſand years before: "Swords were beaten to plowſhares, and ſpears "to pruning hooks, nation did not lift up ſword "againſt nation, neither did they learn war." As they felt no injury, and feared no danger, they were ignorant of the art of war, and neglectful of thoſe means of defence, which the jealouſy and fear of mankind provided in more perilous times.

The Prophet introduces Gog meditating on this circumſtance in his own mind, and then communicating it to his followers, "At the "ſame time ſhall things come into thy mind, "and thou ſhalt think an evil thought. And "thou ſhalt ſay, I will go up to the land of un-"walled villages, I will go to them that are at "reſt, that dwell ſafely, all of them dwelling "without walls, and having neither bars nor "gates," Ezek. xxxviii. 10, 11.

The terror and diſmay occaſioned by Gog and his formidable army in Judea, is deſcribed by the prophet Iſaiah: "Behold, their valiant

" ones ſhall cry without; the ambaſſadors of " peace ſhall weep bitterly. The highways lie " waſte, the way-faring man ceaſeth: He hath " broken the covenant, he hath deſpiſed the " cities, he regardeth no man. The earth (land) " mourneth and languiſheth; Lebanon is a- " ſhamed and hewn down; Sharon is like a " wilderneſs; and Baſhan and Carmel ſhake off " their fruits." chap. xxxiii. 7, 8, 9. At length he and his army are repreſented as arriving at Jeruſalem; " and the city ſhall be taken, and " the houſes rifled, and the women raviſhed; " and half of the city ſhall go forth into cap- " tivity, and the reſidue of the people ſhall not " be cut off from the city," Zech. xiv. 2. For " in this alarming ſituation the church is de- ſcribed as having recourſe to the protection of the Deity. " O Lord, be gracious unto us; " we have waited for thee: Be thou their arm " every morning, our ſalvation alſo in the time " of trouble," Iſa. xxxiii. 2. While they are engaged in prayer, a conviction of God's inter- poſition in the deſtruction of their enemies, is impreſſed on their heart; ſo that their ſuppli- cation is changed to thankſgiving. " At the " noiſe of the tumult the people fled; at the " lifting up of thyſelf the nations were ſcattered. " And your ſpoil ſhall be gathered like the ga- " thering of the caterpillar: As the running to " and fro of locuſts, ſhall he run upon them.

" The

"The Lord is exalted; for he dwelleth on high:
"He hath filled Zion with judgment and righ-
"teouſneſs," Iſa. xxxiii. 3, 4, 5. As a farther anſwer to their prayers, the Deity is introduced addreſſing Gog and his army, in ſolemn threatenings. "Now will I riſe, ſaith the Lord:
"now will I be exalted, now will I lift up
"myſelf. Ye ſhall conceive chaff, ye ſhall
"bring forth ſtubble: your breath as fire ſhall devour you. And the people ſhall be as the
"burnings of lime: as thorns cut up, ſhall they
"be burned in the fire," Iſa. xxxiii. 10, 11, 12.

Theſe threatenings are inſtantly executed. The multitudes that compoſe the vaſt army of Gog are deſtroyed, partly by the ſwords of each other, partly by the fire of the elements, as God formerly deſtroyed his enemies of Armageddon.
"And it ſhall come to paſs at the ſame time,
"when Gog ſhall come againſt the land of Iſ-
"rael, ſaith the Lord God, that my fury ſhall
"come up in my face. For in my jealouſy, and
"in the fire of my wrath, have I ſpoken, Surely
"in that day there ſhall be great ſhaking in
"the land of Iſrael.—And I will call for a ſword
"againſt him throughout all my mountains,
"ſaith the Lord God: Every man's ſword ſhall
"be againſt his brother. And I will plead a-
"gainſt him with peſtilence, and with blood;
"and I will rain upon him, and upon his bands,

"and

" and upon the many people that are with him,
" and overflowing rain, and great hailſtones, fire
" and brimſtone," Ezek. xxxviii. 18, 19. 21, 22.
" And fire came down from God out of heaven,
" and devoured them," Rev. xx. 9.

SECTION II.

A Decline of the Gentile Churches.

No remarkable event occurs during the period that elapſes betwixt the deſtruction of Gog and the laſt day; only it would appear, from various paſſages already quoted, that the Jewiſh church continues faithful until Chriſt's appearance. It is particularly aſſerted after the deſtruction of Gog, Iſa. xxxiii. 20. " Thine eye ſhall ſee Je-
" ruſalem a quiet habitation, a tabernacle that
" ſhall not be taken down, not one of the ſtakes
" thereof ſhall ever be removed, neither ſhall
" any of the cords thereof be broken."—" So the
" houſe of Iſrael ſhall know that I am the Lord
" their God, from that day and forward," Ezek. xxxix. 22. Their endeavours to maintain purity and fidelity, are increaſed in conſequence of Gog's invaſion. Being fully ſenſible of the great evils ariſing from a ſpirit of oppoſition to the diſcipline of the church, which animated

mated Gog and his followers, they endeavour to diſcover and ſuppreſs the firſt movements of it. So I underſtand theſe expreſſions: "And they "ſhall ſever out men of continual employment, "paſſing through the land, to bury with the "paſſengers thoſe that remain upon the face of "the earth, to cleanſe it.—And the paſſengers "that paſs through the land, when any ſeeth a "man's bone, then ſhall he ſet up a ſign by it, "till the buriers have buried it in the valley of "Hamon-gog," Ezek. xxxix. 14, 15. Theſe expreſſions cannot be taken in a literal ſenſe; becauſe the army of Gog, if it were allowed to remain unburied for ſeven months, would occaſion peſtilential diſorders: Again, if you ſuppoſe the bones mentioned, to be a few ſcattered over the mountains, which had eſcaped the notice of thoſe who buried the main body at the end of ſeven months, the danger ariſing from them would be over; and the burial of them does not appear of ſo great importance, as to require that men ſhould be appointed for that employment; nor could it be ſaid that the burying of theſe bones, *cleanſed* the land. The expreſſions are certainly figurative, as the Jews unconverted are compared to dead and dry bones, Ezek. xxxvii. So the bones of Gog's army here, ſignify perſons unconverted, who reſiſt the authority of the church, and hate the reſtraints of religion.

That

That men anſwered to the continual employment of diſcovering theſe bones, implies, that the church appoints officers for the purpoſe of ſearching into the firſt movements of the ſpirit mentioned. When the ſpirit is diſcovered, the officers employed make it publicly known to the ordinary civil magiſtrates, who, by every legal method, ſuppreſs it. The proper employment of the civil magiſtrate is, to ſuppreſs all vice, immorality, and irreligion, as a burier covers out of ſight a nauſeous carcaſe. By the lawful diligent exerciſe of diſcipline, the land is cleanſed, the Jewiſh church is kept pure.

However, it would appear that the Gentile churches are repreſented as declining from the purity of the Millennial ſtate, and that the ſame ſpirit of oppoſition to the truth, which animated Gog and his followers, ſhall continue to prevail and to ſpread till the laſt day.

This is implied in the repreſentations given of the ſtate of the world immediately before the laſt trumpet ſounds. "As it was in the days "of Noe, ſo ſhall it be alſo in the days of the "Son of man. They did eat, they drank, they "married wives, they were given in marriage "until the day that Noe entered into the ark: "and the flood came and deſtroyed them all. "Likewiſe alſo as it was in the days of Lot, "they did eat, they drank, they bought, they ſold,

"fold, they planted they builded. But the "ſame day that Lot went out of Sodom, it rain-"ed fire and brimſtone from heaven, and de-"ſtroyed them all. Even thus ſhall it be in "the day when the Son of man is revealed," Luke xvii. 26.—30. "Yourſelves know per-"fectly, that the day of the Lord ſo cometh as "a thief in the night. For when they ſhall "ſay, Peace and ſafety: then ſudden deſtruc-"tion cometh upon them; as travail upon a "woman with child; and they ſhall not eſ-"cape," 1 Theſſ. v. 2, 3. "There ſhall come "in the laſt days ſcoffers, walking after their "own luſts, and ſaying, where is the promiſe "of his coming?" 2 Pet. iii. 3, 4.

From theſe paſſages, it appears, that the day of judgment comes upon the world unexpectedly, as a thief in the night, conſequently the greater number of that generation are not real Chriſtians; for of theſe the Apoſtle ſays, "But "ye, brethren, are not in darkneſs, that that "day ſhould overtake you as a thief," 1. Theſſ. v. 4. Again, the men of that generation are compared to thoſe of very corrupt times. In the days of Noah, "all fleſh had corrupted their "way." In the days of Lot, the inhabitants of the plain were monſtrouſly wicked, "the "cry of Sodom and Gomorrah was great, and "their ſin was very grievous." Further, it is expreſsly

expreſsly ſaid, that they promiſe themſelves "peace and ſafety:" that is, in defiance of the remonſtrances and threatenings of God's word. They indulge their lawleſs paſſions, and ridicule the notion of a future judgment. In a word, what the deluge was to the old world, and the ſulphureous ſhower to the inhabitants of the plain, the coming of the Son of man ſhall be to the great body of the men of that generation, the ſignal of their deſtruction. All theſe circumſtances evince a general corruption of manners, and conſequently a great deviation from the purity of the Millennial ſtate.

Corruption following after the purity and happineſs of the Millennium, ſerves to prove fully what had been ſhewn partly before, that unſanctified human nature cannot bear proſperity, becauſe it leads men to reſiſt God's authority, to gratify their own luſts, at the expence of violating his laws, and defacing the beauty and order of his creation; that all the ordinary means of grace, that all the common and extraordinary diſpenſations of divine Providence which the wiſdom of God deviſed, and his long ſuffering patience exerciſed for the reformation of the human race, are ineffectual to reform the whole, and that the malignant diſtemper of ſin requires a more violent remedy. Accordingly, the world now ripe for deſtruction, and the church

church for eternal ſalvation, God ſets his throne for the laſt judgment.

SECTION III.

The Great Day of Judgment.

The ſcripture account of that ſolemn and awful event follows.

While wicked men are eagerly intent on their worldly ſchemes, and the gratification of their lawleſs paſſions, ſcoffing at the notion of ever being called to account for their conduct; while Chriſt's faithful followers then on earth, are ready to faint, their faith being almoſt ſtaggered by the delay of the judgment, and the progreſs of increaſing wickedneſs in the world: In a moment, in the twinkling of an eye, the Judge appears, "the Lord himſelf ſhall de-"ſcend from heaven with a ſhout, with the "voice of the archangel, and with the trump "of God," 1 Theſſ. iv. 16. "The Lord Je-"ſus ſhall be revealed from heaven, with his "mighty angels, in flaming fire," 2 Theſſ. i. 7, 8. He ſets his throne in the air, (within the region of the clouds, 1 Theſſ, iv. 17. In that ſituation, it is viſible of courſe to the upper hemiſphere, and moſt likely, by ſome medium refracting

fracting the light, it ſhall be viſible to the lower hemiſphere alſo[1].

The appearance of the Judge, his throne and attendants ſhall be glorious beyond conception; "The Son of man ſhall come in his glory, and "all the holy angels with him, and ſhall ſit "upon the throne of his glory," Matth. xxv. 31. Even on the mount of transfiguration, where Chriſt ſhewed a faint gleam of his heavenly glory, "his face ſhined as the ſun, and his "raiment white as the light," Matth. xvii. 2. How tranſcendently bright muſt his appearance be, when he ſhines in all his glory! The throne muſt be ſplendid, ſuitable to the dignity

(1) Water refracts the rays of light, ſo that when the ocean is the horizon, the body of the ſun is viſible, after it is beneath the level of the horizon. When "the ſun "ſtood ſtill in the midſt of heaven, and haſted not to go "down about a whole day," Joſhua x. 13. we are not to ſuppoſe the diurnal motion of the earth was ſtopped, but moſt probably ſome medium, created by the Almighty, refracted the light ſo powerfully, that the body of the ſun was viſible, when in the oppoſite meridian, and the refracting power proportioned to the diſtance of the ſun from the meridian of the place, would make the ſun appear to ſtand ſtill. By whatever means the ſun was made viſible and ſtationary, after it was actually ſet, we may reaſonably expect that the ſame divine power, on ſo ſolemn an occaſion as the laſt judgment, will make the Judge, his throne, and attendants viſible to the whole earth.

ty of the perſon who ſits on it. A faint repreſentation of ſuch a throne was ſeen by Moſes, Aaron, and the elders of Iſrael. "They ſaw "the God of Iſrael; and there was under his "feet, as it were a paved work of ſapphire-"ſtone, and as it were the body of heaven in "his clearneſs," Exod. xxiv. 10. The attendants of the throne are "all the angels," an innumerable hoſt, "the chariots of God are twen-"ty thouſand, even thouſands of angels," Pſal. lxviii. 17.; and of various ranks, "thrones, do-"minions, principalities, and powers." We may conceive this innumerable and glorious hoſt, ranged according to their ranks, on each ſide of the throne, in the form of a creſcent. Moſt probably in a ſimilar form behind the throne, and the hoſt of angels, is arranged that "flaming fire," 2 Theſſ. i. 7. deſigned as the inſtrument of puniſhing the wicked. Cloſe by the throne ſtands "the archangel, bearing the "trump of God."

The Judge being ſet, and his attendants arranged, he iſſues his mandate to the archangel, who ſounds the trumpet. In an inſtant, "the dead in Chriſt," from righteous Abel, to the laſt of thoſe who expired on the earth, ſhall riſe from their graves; "the dead in "Chriſt ſhall riſe firſt," 1 Theſſ. iv. 16. and receive ſpiritual and incorruptible bodies. "It

"is

" is ſown in corruption, it is raiſed in incorrup-
" tion: it is ſown in diſhonour, it is raiſed in
" glory: it is ſown in weakneſs, it is raiſed in
" power: it is ſown a natural body, it is raiſed
" a ſpiritual body," 1 Cor. xv. 42, 43, 44. The Judge again iſſues his command, and the archangel ſounds a ſecond time[1]. In the twinkling of an eye, the faithful followers of Chriſt then on earth ſhall be ſtripped of their corruptible bodies, and receive the ſame ſpiritual incorruptible bodies with which their brethren aroſe from the dead. " Behold, I ſhew you a myſte-
" ry, We ſhall not all ſleep, but we ſhall all be
" changed in a moment, in the twinkling of
" an eye, at the laſt trump; (for the trumpet
" ſhall ſound); and the dead ſhall be raiſed in-
" corruptible, and we ſhall be changed," 1 Cor. xv. 51, 52. The whole church of Chriſt thus united into one body, are conveyed by the attendant angels to the throne. " Then we which
" are alive, and remain, ſhall be caught up to-
" gether with them in the clouds to meet
" the Lord in the air," 1 Theſſ. iv. 17. The Judge upon their arrival pronounces that gracious

(1) The Scriptures clearly mark the ſeveral ſteps of the Judgment. And conſidering the ſolemnity of the occaſion, I reckon it probable, (but do not aſſert it dogmatically), that each ſtep ſhall begin with a diſtinct ſound of the trumpet.

cious ſentence, "Come, ye bleſſed of my Fa-
"ther, inherit the kingdom prepared for you
"before the foundations of the world." The ſentence implies, that their ſole claim to glory is God's free love, who deſigned and prepared a ſtate of eternal happineſs for them, before the foundations of the world, when they neither did good or evil; and that the diſtinguiſhing character of thoſe for whom glory is prepared, is, Love to Chriſt the Mediator, whom they received by faith, and entertained with love in their hearts, while he was deſpiſed and rejected by the world. "For I was an hungered, and ye gave me meat:
"I was thirſty, and ye gave me drink: I was a
"ſtranger, and ye took me in: naked, and ye
"clothed me: I was ſick, and ye viſited me: I
"was in priſon, and ye came unto me." A humble ſenſe of unworthineſs, which convinces the righteous at all times, that "their goodneſs
"extendeth not to God;" a coldneſs of heart to their greateſt and beſt Benefactor, which they often felt and complained of on earth, induce them now to diſclaim the approbation given, as being unworthy of it. Then ſhall the
"righteous anſwer him, ſaying, Lord, when ſaw
"we thee an hungered and fed thee? or thirſty,
"and gave thee drink? When ſaw we thee a
"ſtranger, and took thee in? or naked, and
"clothed thee? Or when ſaw we thee ſick, or
"in

" in priſon, and came unto thee?" To which the Judge anſwers, that he accepts of their love and friendſhip to one another for his ſake, as the beſt evidence of their ſincere love to himſelf. " The King ſhall anſwer, and ſay unto " them, Verily I ſay unto you, In as much as " ye have done it unto one of the leaſt of theſe " my brethren, ye have done it unto me," Matth. xxv. 40. Inſtantly a place is provided for them, next the throne, nearer than the attendant angels, for they are ſet down as aſſeſſors with Chriſt, in judging wicked men and devils. " Do ye not know that the ſaints ſhall judge " the world?—Know ye not that we ſhall judge " angels?" 1 Cor. vi. 2, 3.

By the command of the Judge, the archangel ſounds a third time, and all the wicked who had died from the beginning of the world, ariſe from the dead; they, together with the wicked men then alive on the earth, are collected into one place, by the angels who attend the throne, (Matth. xiii. 39.—41.) One charge is laid againſt all, a defect of love to Chriſt the Mediator. " I was an hungered, and ye gave me no " meat," Matth. xxv. 42. Various were the ways in which the wicked ſhewed this defect of love. Some crucified, ſome blaſphemed him, ſome rejected his offers of grace, ſome perſecuted his followers, ſome deſpiſed his ordinances, ſome

ſome loved the world, and ſome their luſts, in preference to him. It were endleſs to enter into a minute inveſtigation of all theſe crimes that prove their defect of love; and yet it would appear, that the wicked who proudly juſtify their conduct on earth, will attempt at firſt to juſtify their conduct before the throne of judgment; for "they ſhall anſwer him, ſaying, Lord, when "ſaw we thee an hungered, or athirſt, or a ſtran-"ger, or naked, or ſick, or in priſon, and did "not miniſter unto thee?" ver. 44. However, he advances one proof equally applicable to all, that they ſhewed no love to his followers for his ſake: "Then ſhall he anſwer them, ſaying, "Verily I ſay unto you, In as much as ye did it "not to one of the leaſt of theſe, ye did it not "to me," ver. 45. He charges them not ſo much with doing evil, as with the neglect of doing good, nor ſo much with a defect of charitable actions, as a defect of principle; and that they were not charitable to his followers for his ſake. Eternal happineſs is a free gift: none of the human race may claim it by birthright, or by merit; (Rom. vi. 23.) though free to thoſe who receive it, it is purchaſed at a coſtly rate, by the death and ſufferings of Chriſt the mediator: a defect of love, therefore, to him, the purchaſer and donor, is a ſufficient reaſon to exclude from the gift. Hear ye ſelf-righteous Phariſees and tremble.

It

It is not neceſſary to call witneſſes, in order to ſubſtantiate the charge. To the Judge it is evident by his own omniſcience, to the ſurrounding hoſt of ſaints and angels, he will make it evident, by commanding the light to ſhine into the conſcience; ſo that in an inſtant, each individual pleads guilty, and the whole multitude of wicked men, fall proſtrate on their knees, confeſs their deſert, and utter lamentable wailings. "It is written, as I live, ſaith the "Lord, every knee ſhall bow to me, and every "tongue ſhall confeſs to God," Rom. xiv. 11. "Behold, he cometh with clouds; and every "eye ſhall ſee him, and they alſo which pierced him: and all kindreds of the earth ſhall wail "becauſe of him," Rev. i. 7.

The wicked ſpirits, who went always about reſiſting the will of God, and tempting mankind to the commiſſion of ſin, ſhall be ſummoned: "For the angels which kept not their firſt "eſtate, but left their own habitation, he hath "reſerved in (for) everlaſting chains, under "darkneſs, unto the judgment of the great "day," Jude, ver. 6.

The Judge now pronounces that ſolemn and awful ſentence on wicked men and devils, "De-"part from me, ye curſed, into everlaſting fire, "prepared for the devil and his angels." Matth. xxv. 41. The inſtant the ſentence is pronounced,

ced, it is executed; the hoſt of ſurrounding angels hurl the fire that deſcended from heaven againſt the viſible heavens of the earth; the natural fire of the elements ruſhes out at once, to meet the celeſtial fire, a tremendous noiſe is the conſequence[1]: this is followed by a univerſal conflag ration, fierce, as fanned by the breath of the Almighty. "The day of the Lord will "come as a thief in the night, in the which the "heavens ſhall paſs away with a great noiſe, "and the elements ſhall melt with fervent heat, "the earth alſo, and the works that are therein "ſhall be burnt up." 2 Pet. iii. 10.

After the deſtruction of the viſible heavens and earth, wicked men and wicked ſpirits are conſigned to a place of eternal torment. It is called a lake burning with fire and brimſtone; whether it is ſo really, or figuratively, I pretend not to determine.

It is ſaid of the beaſt and falſe prophet, "Theſe both were caſt alive into a lake of fire "burning with brimſtone," Rev. xix. 20. "and the devil that deceived them, was caſt "into the lake of fire and brimſtone, where the

(1) The loudeſt thunder is occaſioned by the fire contained in a few acres of cloud, ruſhing into another cloud, or into the earth. How inconceivable is the noiſe that ſhall be occaſioned by diſcharging at once the fire diffuſed through all the air, earth, and water.

" beaſt and the falſe prophet are, and ſhall be " tormented day and night for ever and ever," Rev. xx. 10. " And whoſoever was not found " written in the book of life was caſt into the " lake of fire," ver. 15.[1]

Immediately

(1) Some who pretend to revere the authority of Scripture, have denied the eternity of hell torments; and others have aſſerted, that wicked men ſhall be conſumed and annihilated by the conflagration of the latter day. But waving the argument taken from the epithets, Eternal and Everlaſting, ſo frequently given to the puniſhment inflicted on the wicked after the General Judgment, (Dan. xii. 2. Matt. xxv. 46. 2 Theſſ. i. 9.) the error of both theſe opinions is evident, 1. From the expreſſions of our Lord, Mark ix. 44.—46.—48. where he ſays expreſsly, That hell fire " ſhall never be quenched. " Where their worm dieth not, and the fire is not quench- " ed." A relaxation of the pains of hell can only ariſe from one of two cauſes; either from the weakneſs of the ſubject of puniſhment, being unable to ſuſtain an eternal pain, or from the mercy of the Judge, removing the puniſhment. But the expreſſions of our Lord guard againſt both theſe ſuppoſitions. Againſt the firſt, when he ſays, " their worm dieth not." Againſt the ſecond, when he ſays, " the fire is not quenched." 2. The puniſhment of wicked men is the ſame inflicted on malignant ſpirits, " Fire prepared for the devil and his angels." But the devil and his angels are immaterial beings, conſequently they are naturally immortal. Therefore, any puniſhment inflicted on them, muſt be eternal: ſo alſo muſt the puniſhment

Immediately as the ſentence is executed, the Lord Jeſus Chriſt ſets out with the glorified ſaints, accompanied by the angels, to preſent them before the throne of his Father. Wide open fly the portals of eternal day;—they are admitted;—the Son now addreſſes the Father, "Behold me and the children whom thou haſt "given me; thine they were, and thou gaveſt "them me, and they have kept thy word," John xvii. 6. "Thoſe that thou gaveſt me I have "kept, and none of them is loſt, but the ſon of "perdition, that the ſcriptures might be ful-"filled," ver. 12. "And the glory which thou "gaveſt me I have given them, that they may "be one, even as we are one. I in them, and "thou

iſhment of wicked men be. 3. Annihilation is not a ſufficient fence to the divine law. Temporal death is the annihilation of men's exiſtence here; but in the certain proſpect of death, wicked men violate human laws with deliberate reſolution; by parity of reaſon, they will violate the divine laws deliberately, and with little remorſe, if annihilation is the utmoſt puniſhment dreaded for ſuch violation; but an eternity of miſery, when believed, ſtops ſhort the career of the moſt daring ſinner. 4. In annihilation there are no degrees, if the laſt puniſhment; therefore it follows, that all are puniſhed equally. Now, as it were a groſs defect of juſtice in human government, to puniſh all crimes equally, is it reaſonable to charge this defect upon the divine government? Shall not the Judge of all the earth do right?

" thou in me, that they may be made perfect
" in one, that the world may know that thou
" haſt ſent me, and haſt loved them, as thou
" haſt loved me. Father, I will that they alſo
" whom thou haſt given me be with me where
" I am; that they may behold my glory, which
" thou haſt given me: for thou lovedſt me be-
" fore the foundation of the world," ver. 22, 23, 24. " And ſo ſhall we be for ever with the
" Lord," 1 Theſſ. iv.

FINIS.

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